



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

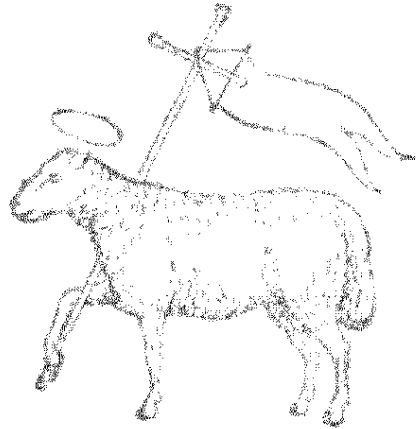
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

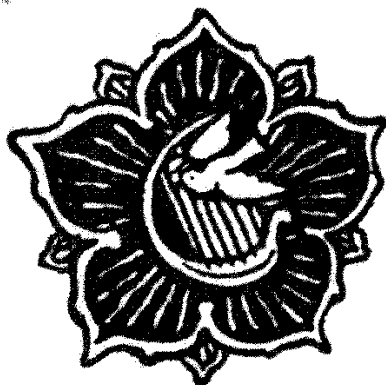


THE ✧ TEMPLE ✧ BIBLE ✧

*The frontispiece is reproduced from a photograph by ALINARI
of BOTTICELLI's picture in the Pinacoteca at Turin, 'The Three
Angels and Tobit.'*

Bible. O.T. Apocrypha

TOBIT
AND THE
BABYLONIAN
APOCRYPHAL
WRITINGS



EDITED BY
A. H. SAYCE.
D.D. LL.D.

LONDON: J. M. DENT & CO.: MCMIII.
PHILADELPHIA: J. B. LIPPINCOTT CO.

Introduction

THE BOOKS OF TOBIT, JUDITH, SONG OF THE
THREE HOLY CHILDREN, STORY OF SUSANNA,
BEL AND THE DRAGON, AND THE PRAYER
OF MANASSES.

The Return to Jerusalem. We are not to suppose that when the edict of Cyrus permitted the captives of Judah to return to their native land the whole body of the Jewish people gladly took advantage of it. In the prophecies of Isaiah we seem to see the whole nation groaning under the yoke of their exile, and longing for the day when the highway should be made straight in the desert for the ransomed of the Lord. But such an impression is incorrect. When we examine the Books of Ezra and Nehemiah we find that those who returned to the home of their fathers were but a fraction of the race, and that they consisted mainly of priests and Levites. Even the Levites were but few as compared with the priests. The community that went back with Zerubbabel was small in numbers and predominantly sacerdotal in character.

The fact is not surprising. Seventy years of exile had produced their inevitable effect upon the mass of the nation. Only those who were zealous for the Law and saw in the destruction of Jerusalem the punishment of its neglect could preserve themselves from mixing with the surrounding population and submitting to the influence of its customs and beliefs. How thoroughly naturalised the larger part of the Jews had become in Babylonia is shown by the frequency of their names in Baby-

lonian contracts. Jewish names compounded with that of Yahweh are intermingled with names which bear the stamp of Babylonian idolatry. Those only who had kept themselves distinct in religion and race cared to return to Palestine. The companions of Zerubbabel were the 'remnant' who believed in the Divine mission of Israel, and looked on the Law of Moses as their rule of life.

Love for the Ceremonial Law. The struggle with Babylonian heathenism had intensified their regard for its more external features. Only by conforming to its ceremonial requirements could they remain 'a peculiar people,' separate from the larger world in the midst of which they had to live. The sacerdotal and theocratic character of the newly-founded community at Jerusalem increased the tendency to lay undue stress on the rites and ceremonies of the Law. And the tendency was not allowed to die. Zealous reformers like Ezra and Nehemiah came from time to time, fanning the expiring embers of enthusiasm once more into a flame, obliging those who had married foreign wives to divorce them, and insisting that the feasts and fasts should be duly observed.

An almost fanatical obedience to the ceremonial enactments of the Mosaic Law, and a scrupulous attendance to its letter rather than to its spirit, was thus one of the distinguishing features of the restored Jewish state. It was a state that was essentially sacerdotal; religious observances took the place in it of politics, and the religion that marked the Jew off from his neighbour seemed a matter of mere external forms.

The Prophets. The Law, however, was not the only rule

of life. By the side of the Law were the Prophets, though the authority accorded to them was of lesser degree than that accorded to the Law. And as long as the Prophets were allotted a place by the side of the Law it was impossible for Jewish religion to become wholly formal,—a white-washed sepulchre out of which the spirit had fled. Had such indeed been the case, Jewish religion must have perished : history could never have recorded the splendid heroism of the Maccabean age. Deep at the roots of the ceremonial formalism lay an unshaken belief in the one true God, and the law of righteousness which He had ordained ; and though doubtless to a large part of the nation religion was external rather than internal, a matter of forms and observances rather than of spiritual life and moral conduct, there were yet many to whom the outward was but a symbol of the inward, and who believed with the prophet that the Lord ‘desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings.’

Belief in Magic. An insistence upon the ceremonial side of the Law and a belief in the efficacy of the external observances of religion was thus one of the distinguishing features of the community which had returned from the Babylonish exile. Another distinguishing feature was its belief in magic and the mediation of angels. The two beliefs were closely connected with one another, and were alike of Babylonian origin. Magic in Babylonia was not merely an art ; it was a science countenanced and assimilated by the religion of the state. The whole world was peopled with supernatural beings, demons and angels, whose attacks could be foiled and whose help could be secured by those alone who were acquainted with the sorcerer’s art.

The angels were the messengers of the gods and the interpreters of their will, ever passing backwards and forwards between heaven and earth, performing the commands of the Divine powers, alleviating the pains and sickness of mankind, and pleading for them before the gods. Everywhere the Babylonian was surrounded by invisible foes and friends; they were not the great gods who had made the world and the men that inhabited it, but minor intelligences, resembling the slaves and officials of an earthly court. They came between the gods and men, like the messengers who conveyed reports to the king or the officers of state who presented to him the petitions of the people. Angels and demons, magic and mediation, were all familiar to the Babylonian from the earliest days. And, mixed with ideas derived from the sacred books of Persia, the belief in them spread through Western Asia in the Persian age.

The Jew and the History of His Race. There was yet another feature which characterised the Jews of post-Exilic Palestine. With the loss of national independence and political interest, interest in secular history faded away. That history could still be written when the life of the nation was again quickened into action and there were stirring deeds to record is proved by the Books of Maccabees. But the Maccabean age was of short duration as compared with the whole long interval between Cyrus and Herod, and when the Maccabean princes became kings instead of religious leaders their influence over the multitude was gone. It was the religious background of the movement they headed which had made them national heroes. Post-Exilic Judah was a religious community rather than a political state.

The literary interests of the educated Jew, therefore, were restricted. Questions of ritual and religious law, of ethics and faith, attracted him almost to the exclusion of everything else. He cared for history only in so far as it could illustrate his religious convictions or convey a moral lesson ; that it should be a correct representation of facts was of little consequence. What mattered was not what it was in itself but the purpose for which it was used.

The Haggadah and Historical Novel. What we may term the historical novel had been invented in Egypt in days long before the Exodus of Israel. But, like the historical novel of to-day, its object was purely literary. The writer aimed at giving pleasure and gaining for himself a literary reputation. Such an object had little attraction for the devout Jew of the post-Exilic community. What he set himself to achieve was the inculcation of religious and moral lessons under the guise of history. In other words, the historical novel became in his hands an historical parable. From that day onwards the 'Haggadah,' as it was technically termed, occupied a prominent place in Jewish literature and religious thought. Sober secular history had to make way for it, and when the destruction of Jerusalem put an end to the national existence, it practically disappeared altogether. Josephus is the last of the Jewish historians, and his history was written in Greek.

The Uses of the Haggadah. History, as seen through the coloured and distorting glasses of Haggadah, was peculiarly fitted for impressing the lessons which seemed to Jewish patriotism to be the most needed in the days of Greek influence and

dominion. The overthrow of the Persian Empire by Alexander was disastrous to the community at Jerusalem. The tolerant monotheism of Oriental Persians was exchanged for the artistic paganism of the Greeks, to whom Jewish puritanism, with its condemnation of art and its religious intensity, was particularly repulsive. It was inevitable that sooner or later a conflict would break out between the new masters of the East and those of the Jewish community who clung to the old ideals and refused to be allured into the pleasant but dangerous paths of a cultured cosmopolitanism. In B.C. 168 the explosion took place ; Antiochus Epiphanes issued his edict to Hellenise the Jews, and the answer to it was given in that national revolt which led to the recovery of Jewish independence and the foundation of the Maccabean dynasty.

Now was the time for the patriotic Jew to encourage and stimulate his countrymen in their struggle by the story of past successes and deliverance. But the actual history of the Hebrew people in the past was not of a nature to assist him. Apart from the conquests of David and the overthrow of Sennacherib's host, it was rather a story of defeat and servitude, which culminated at last in the fall of the Davidic monarchy and the destruction of the Temple by Nebuchadrezzar. A new history, therefore, was wanted, a history transformed and moralised by Haggadah, and the want was soon supplied. The tyrants and conquerors of history and tradition passed one into the other like the colours of a kaleidoscope, all alike were but forms and types of the tyrants of the writer's day. It mattered little what special name was given to them, or into what anachronisms and geographical confusion the story fell. In the atmosphere of the Haggadah the distinctions of time and place were obliterated ; past and

present, east and west, were merged in one. Like Lazarus in the parable, or the heroes of Scott's novels, the heroes and heroines of Jewish Haggadah were individuals, but individuals unknown to history and around whose persons, therefore, imagination could freely play. The genealogy of Tobit or Judith was but part of the *mise en scène*.

Explanation of the Form of the Haggadah. The character of the struggle which the Jewish people had to wage for their national life and religion thus explains the particular form which the Haggadah has taken in such apocryphal books as those of Tobit or Judith. They are probably not earlier than the Maccabean age, though the recollections of Persian rule must still have been strong at the time they were composed. The insistence upon orthodox burial which occupies so prominent a place in the Book of Tobit seems directed against the Persian form of burial, which left the dead to be devoured by birds and beasts of prey, and the demon Asmodeus is the Aeshma-daeva of the Persian Avesta. Holofernes, like Bagoas, is a Persian name, and has been identified with the Cappadocian Orophernes. The doctrine of angelic intercession (Tobit xii. 12, 15; *cp.* xi. 14) is, however, not necessarily of Persian origin; it may easily have been derived directly from Babylonia, where it formed an integral part of the belief of the people.

Tobit and Judith. Throughout the Books of Tobit and Judith the restoration of the Temple and its services is assumed (Tobit xiv. 5; Judith iv. 3, v. 18-19, viii. 6, xv. 8). The ordinances of the Mosaic Law are strictly kept, and it is taken for granted that they will continue for ever like the Temple itself

(Tobit i. 4, 6). In fact, that part of the Jewish community which remained true to the Law of its fathers has received a special name ; they are 'the elect' (Tobit viii. 15), selected by God for restoration to their country and the privileges of worship in it.

According to St. Jerome both Tobit and Judith were originally written in Aramaic. But it is more probable that the original language was Hebrew, the Aramaic and Greek versions being translations. At all events this is the case as regards the Aramaic text of Tobit discovered by Dr. Neubauer. There are two Greek recensions of Tobit, but one is a revision or Haggadic amplification of the other. Neither Tobit nor Judith appears to have been known to Josephus. At anyrate he has not thought them worthy of being quoted or used. On the other hand, they formed part of the Old Testament canon of the Alexandrine Jews, and were accordingly accepted as canonical by the early Christian Church along with the other books of the Apocrypha which were included in the Septuagint. From the Septuagint they naturally passed into the Latin versions. A fresh translation into Latin was made by St. Jerome from a 'Chaldee' or Aramaic text which differed considerably from the Greek. To Jerome, however, we must mainly trace the exclusion of the apocryphal books from the Christian canon of the Old Testament. He fell back, like Melito, upon the canon of the Palestinian Jews, and excluded books whose Hebrew originals were unknown to him. To him is due the definition of the apocryphal books quoted in the sixth article of the Church of England that they are books which 'the Church doth read for example of life and instruction of manners ; but yet doth it not apply them to establish any doctrine.' The variations of text for which the

apocryphal books are remarkable testify as much to the absence of any fixed canonical authority attaching to them as they do to their Haggadic origin.

Song of the Three Holy Children. The additions to the Book of Daniel known as the Song of the Three Children, the Story of Susanna and Bel and the Dragon belong probably to the same age as the Books of Tobit and Judith. The Song of the Three Children, part of which is better known as 'Benedicite,' has been used in the ritual of the Christian Church since the fourth century. It is a good example of the Haggadic fondness for amplifying the statements of the Canonical Scriptures by means of explanatory glosses and homiletic insertions. The Song is a psalm put into the mouths of the Three Holy Children when thrown by Nebuchadrezzar's order into the burning fiery furnace, and it is, in fact, by no means inappropriate to the occasion. Its psalmodic character is recognised by the Alexandrian Codex, which gives the main part of it at the end of the Psalter, as well as by the usage of the Christian Church.

The Story of Susanna. The story of Susanna is inserted in the Greek MSS. at the beginning of the Book of Daniel, and may have been suggested by Jer. xxix. 23. As it contains a play upon the Greek names of the mastick and holm tree, it has been argued that it must from the first have been written in Greek. This, however, is not necessarily the case, as the names of the trees may have been altered in the translation so as to keep up a play of words which already existed in a Hebrew original. The two Greek versions of the story—those of

Theodotion and the Septuagint—differ considerably from one another.

Bel and the Dragon. The story of Bel and the Dragon was placed in the Septuagint at the end of the Book of Daniel and prefaced by the words: 'From the prophecy of Habakkuk, the son of Joshua, of the tribe of Levi.' The fragment of the lost pseudepigraphic Book of Habakkuk, however, really consists only of verses 33-39, and has been violently thrust into a narrative with which it has nothing to do. The story itself is a variant version of the canonical account of Daniel's deliverance from the den of lions parallel to the variant version of the history of Haman and Mordechai referred to in Tobit xiv. 10. The author of it was better acquainted with Babylon and Babylonian history than the other apocryphal writers. He knew that the power of Cyrus had risen upon that of Astyages, that Bel was the god of Babylon, and that a dragon existed in its temple. That the dragon was a mere mythological personage, depicted on the walls of the sanctuary, and not a living creature of flesh and blood, was of little consequence. Bel and the Dragon were associated together in Babylonian religion and mythology as they are in the apocryphal legend. Even Jeremiah had compared Nebuchadnezzar with the dragon which swallowed Jerusalem as the dragon of chaos in the Babylonian epic of the Creation had threatened to swallow the gods of light (Jer. li. 34).

The Prayer of Manasses. All three additions to the Book of Daniel are found in both the Septuagint and Theodotion's Greek version, and have passed from thence into the Old Latin and Vulgate, the Syriac and the Arabic. They thus stand on a

different footing from the Prayer of Manasses, which is omitted in some of the manuscripts of the Greek and Latin versions, and in the Alexandrian Codex is appended to the Psalter. The Prayer may have originally been composed in Greek, though the fact that it is an instance of Haggadic amplification makes it more probable that it had a Hebrew original. The earliest reference to it seems to have been by Julius Africanus (220 A.D.); it is quoted at length in the Apostolical Constitutions (ii. 22). Owing possibly to a misapprehension it was excluded by the Council of Trent from the canonical books, together with what are called in our Authorised Version the First and Second Books of Esdras. The Church of England, however, has maintained the older tradition, which assigned the Prayer of Manasses and the two Books of Esdras to the same position as the rest of the Apocryphal Scriptures.

The apocryphal books contained in this volume have long occupied a prominent position in the Christian Church. They formed part of the Old Testament Canon accepted by the early Church, and are accordingly quoted from time to time by the Fathers; until recently they were included in the lectionary of the Church of England, and in the Anglican Communion Office and Homilies they are placed on the same footing as the canonical books of the Old and New Testaments. Various causes, however, have conduced to lessen the estimation in which they were once held. Their omission from the cheap copies of the Bible which have been printed during the last century, a confusion in the popular mind between the terms 'inspiration' and 'canonicity,' above all the disparaging associations that have gathered round the word 'apocryphal,' have all

contributed to this result. But the chief cause has probably been the inferior English of the translations given of them in the Authorised Version. By the side of the canonical books, the apocryphal books of the Old Testament make but a poor show in their English dress. The rhythm is defective, the construction is frequently involved, the language itself sometimes lacks dignity and grace. And in the case of the books treated in the present volume the defective character of the English translation is not compensated by the nature of their contents. Jewish ceremonialism, improbable incidents, and fictitious history and geography do not appeal to the Gentile reader of to-day. It is even difficult to understand how the story of Judith, with its distorted patriotism and puerile insistence upon the niceties of Jewish ritual, could ever have affected the Christian world as we know it to have done. In Tobit there is a more human and cosmopolitan element, while the story of Susanna conveys a lesson that belongs to all ages and climes, but Judith is essentially Jewish, and Jewish too in the narrowest sense of the word.

The inferiority of the Authorised translation of the apocryphal books was not altogether the fault of the translators. The text which they had before them was unfixed and uncertain. The Greek text differed from the Latin text, and the Latin text presented itself under two varying forms. Even the Greek text was not uniform, and Aramaic variants increased the confusion. Before a satisfactory translation could be produced it was necessary to have a satisfactory text from which to translate.

In the seventeenth century this was not possible. Even to-day the difficulty is great, as the Old Testament revisers have found. The Hebrew originals of the books of the Apocrypha,

with one exception, are lost ; indeed, so faint are the traces of them that there are scholars who would deny their existence at all. But such scepticism is unjustified. Apart from internal evidence, the recent discovery of the Hebrew text of the Book of Ecclesiasticus has settled the question for most students of the Apocrypha.

The loss of the Hebrew originals and the uncertain nature of the text are two facts that are closely connected with one another. They are both due to the same cause : the books were never admitted into the Hebrew Canon, and consequently the mere letter of them was never invested with a sacred character. The Hebrew Canon was divided into three portions, the authority and Divine inspiration of which varied in degree. First came the Pentateuch, the written word of Yahweh Himself, then the Prophets, the mouthpieces of the Divine message, and lastly the Hagiographa, which were regarded somewhat in the way in which we regard the Apocrypha. The text of the Pentateuch—the Law, as it was termed—was the first to be fixed, and in time the sacredness which had originally belonged to it alone was extended to the other contents of the Canon. The Massoretes began their labours, the very letters were counted, and a single standard text handed down, all variations from which were condemned and destroyed. With the admission to canonicity textual divergencies tended to disappear.

It was because the apocryphal books were not admitted into the Canon of the Jews of Palestine that their text remained in a state of flux. It was only in Egypt that they were bound up in the same volume as the canonical books, and in Egypt they were read like the canonical books in a Greek translation. The Hebrew originals disappeared, and with them disappeared also

any hope of a fixed and authoritative text. Other translations were published in Latin and Aramaic, none of them with any exclusive claim to authority or an infallibly accurate text. The actual words of the apocryphal books had not been inspired by God, and it was therefore of little moment to preserve them.

In addition to all this the nature of the literature to which the books belonged lent itself to almost unlimited variety. They arose in an age of Haggadah, when sermons and moral lessons were read between the lines of Scripture and parables built upon the verses of the Old Testament. The Haggadist embroidered, as it were, the biblical narrative, supplying its deficiencies and filling it in. Sometimes the new matter occupied but a few lines, or was a mere variant of the original ; at other times it extended to a whole chapter or a whole book. That it was historically veracious mattered but little ; it was not history but instruction that was aimed at, and allegory, parable and legend served the purpose just as well as a record of facts. The world in which the Haggadist lived was a world of spiritual and moral truth, and not the world of everyday events.

There was nothing, therefore, to stereotype the actual shape which the Haggadah assumed. One form of parable or legend was as good as another, and it is in the very nature of a gloss to vary in form. Passages could be inserted or omitted at will, statements corrected or changed, and a different colouring given to the narrative itself. Unchecked by a belief in the sacredness of the precise words he was copying or translating, the scribe might alter his text almost as he chose. So long as it remained unchanged in essence, the details could be varied with each new version.

But it was the details only that could thus shift and change.

The framework and essence of the work were necessarily preserved intact. The story of Tobit or of Judith never lost its main features, however much the actual words in which it was presented differed from version to version. The proper names, indeed, took upon them strange forms, but where the history and geography were alike legendary this was of small consequence.

The Book of Tobit begins with an account of his genealogy. He was an Israelite of the tribe of Naphtali, carried captive to Assyria, where he rose to preferment at the Assyrian court. That such preferment was not impossible we have learned from the cuneiform tablets, in which mention is made of Israelites who held official posts at Nineveh after the fall of Samaria. But Tobit was like a Jew of the post-Exilic period. He observed the ordinances of the Mosaic Law ; he fasted and gave alms ; above all he secretly buried those who had been put to death by the Assyrian king. Sleeping with face uncovered after his return from thus burying the dead he was blinded by sparrow's dung which accidentally dropped into his eyes, and had consequently to depend upon his wife's support. Like Job's wife, she taunted him with apparently so ill a requital for his good deeds ; whereupon he prayed and the angel Raphael was sent to help and heal him. The same day Sara the daughter of Raguel had been mocked by her maids because she had been married to seven husbands, all of whom the demon Asmodeus had slain on the night of marriage ; she, too, prayed, and Raphael was instructed to help her also by giving her for a wife to Tobias the son of Tobit. Tobias was now sent to Rages to recover some money he had left there with Gabael, and the angel went with him under the guise of a serving-man. On the way Tobias

was told by the angel to take the liver, heart and gall out of a fish that had leapt upon him from the river Tigris, and on arriving at Rages was further told to marry Sara who was related to him by blood. The wedding accordingly took place, and Tobias having burnt the heart and liver of the fish in accordance with Raphael's instructions, the demon was driven away by the smoke and Sara delivered from his attacks. The angel was next sent to Gabael for the money, and the wedding feast being ended Tobias returned home. Here the angel bade Tobias anoint his father's eyes with the gall of the fish; this he did, and Tobias immediately received his sight. Thereupon Raphael revealed himself and disappeared, and the book concludes with Tobit's exhortation to his son to leave Nineveh after the death and burial of his parents, as it should surely be destroyed.

The book is the work of a single writer, in spite of Ilgen's attempt to discover proofs of composite authorship in it. The period to which its composition should be assigned has been a matter of dispute. Ewald held that it was written by a Jew in the far East at the very beginning of the Persian age. Nöldeke made it the work of an Egyptian Jew in the third or second century B.C., while Hitzig referred it along with the Book of Judith to the time of Trajan. On the ground of the prominence given in it to the burial of the dead, Graetz maintained that it was composed in the reign of Hadrian shortly after the fall of the Jewish fortress of Bethar, while Kohut supposed that it was written in Persia in the time of Ardeshir I. (A.D. 250). But all such conjectures are wrecked on the fact that Tobit iv. 10 and xii. 9 are quoted in the Epistle of St. Polycarp (x.), who was a disciple of the Apostles. The insistence on the meritorious character of the act of burial has a more probable reference to

the Persian practice of leaving the bodies of the dead exposed upon the ground to be devoured by birds and beasts of prey, and the general verdict of scholarship to-day assigns the Book of Tobit to the Maccabean age.

The Book of Judith doubtless belongs to the same period. Movers, it is true, endeavoured to prove that it is a veiled account of the war with Ptolemy Lathyrus in B.C. 104, but his arguments have long since been shown to be valueless; while Hilgenfeld suggested that the revolt of Judas the Gaulonite in A.D. 6 is meant, and Volkmar, following Hitzig, brought the date of its composition down to the time of Trajan, in whom he saw the Nabuchodonosor of the tale. Such a date, however, is excluded by the reference to the story of 'the blessed Judith' in the Epistle of St. Clement of Rome (i. 55), which was written before the end of the first century.

The story is laid in the twelfth year of 'Nabuchodonosor, who reigned in Nineveh,' 'in the days of Arphaxad, who reigned over the Medes in Ecbatane.' As Astyages the Median king was overthrown by Cyrus, so Arphaxad is stated to have been destroyed by Nabuchodonosor, who thereupon appointed Holofernes his general, and despatched him with a vast army to conquer the world. The geography of the conquests of Holofernes is as fanciful as the history, and it is not until the rest of Western Asia has been overrun that the writer of the romance brings him finally to Judea. There the otherwise unknown city of Bethulia, acting under the directions of the high priest Joacim, undertakes to guard the passes from the 'hill country,' and is accordingly attacked by Holofernes. Achior, the Ammonite general, after warning Holofernes of the power of the God of the Jews, deserts to them, and

eventually becomes a proselyte to the Jewish faith. Meanwhile Bethulia is so closely besieged that provisions and water fail, and the inhabitants call upon the 'elders' of the city to surrender it into the hands of the enemy. Ozias, however, induces them to wait five days longer in the hope that succour may arrive, and during this interval Judith, a pious widow, who scrupulously observed all the ceremonial injunctions of the Law, after blaming the governors for their promise to yield, and advising them to trust in God, goes forth with her maid to the camp of Holofernes. Holofernes is overcome by her beauty and address, and allows her while she is with him to prepare and eat only the food that she had brought with her, all food cooked by Gentiles being unclean in her eyes. For three days she remained in the camp, going out each night beyond the tents to wash herself and pray; then she consented to spend a night with the Assyrian general, drinking wine with him and making merry. Holofernes, 'filled with wine,' stretched himself upon his couch and slept heavily; whereupon Judith, who had been left alone with him in his tent, took his faulchion and, after the example of Jael, smote off his head. Pulling the mosquito-curtain over the body and putting the head into her 'bag of meat,' she then made her way through the camp to her place of prayer, and from thence to the city. On being admitted within the gates she displayed her trophy. Panic fell upon the besiegers in the morning when they discovered that their general had been treacherously slain; they fled in confusion, pursued by the Jews, who plundered the rich contents of the camp. Crowned with a garland of olive and surrounded by dancing women, Judith now chanted a song of praise to the Lord who had delivered the enemy of her people into her

hands. She continued to live many years after this at Bethulia, and died and was buried there at the age of an hundred and five.

The attempt of Movers to discover history under the mask of this Haggadic romance has naturally not been a success, ingenious as some of his geographical identifications undoubtedly are. The view of Grotius that the book is an allegory is equally far from the truth, though he was probably right in seeing in Nabuchodonosor the figure of Antiochus Epiphanes. Luther's common sense directed him to the more correct belief that in the Book of Judith we have a sort of sacred drama or romance, the object of which was to teach how God is accustomed to help his faithful worshippers. Judith, in fact, is a type of that portion of the Jewish nation who remained true to the Law and its observances, and against whom therefore, weak though they seemed to be, the whole might of the Gentile world was unable to prevail. The real Nebuchadrezzar had, indeed, conquered the Jewish people, but that was because of their idolatry and sins; the remnant whom Antiochus essayed to crush, and whose faith he had attempted to destroy, obeyed the Law of God and trusted in His protection, and God accordingly protected and preserved them. 'Our fathers . . . trusted in Thee, and Thou didst deliver them' is the motto that may be written over the Book of Judith.

The Book of Tobit

THE book of the words of Tobit, son of Tobiel, *Tobit* the son of Ananiel, the son of Aduel, the *describes* son of Gabael, of the seed of Asael, of the tribe of *his Char-* Nephthali; who in the time of Enemessar king of *acter* the Assyrians was led captive out of Thisbe, which 5 is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me 10 to Nineve, into the land of the Assyrians. And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all 15 the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the 20 heifer Baal. But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits

Tobit's and tenths of increase, with that which was first *Charities* shorn ; and them gave I at the altar to the priests the children of Aaron. The first tenth part of all increase I gave to the sons of Aaron, who ministered
5 at Jerusalem : another tenth part I sold away, and went, and spent it every year at Jerusalem : and the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father. Further-
10 more, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the
15 Gentiles. But I kept myself from eating ; because I remembered God with all my heart. And the Most High gave me grace and favour before Enemessar, so that I was his purveyor. And I went into Media, and left in trust with Gabael, the
20 brother of Gabrias, at Rages a city of Media ten talents of silver.

Now when Enemessar was dead, Sennacherib his son reigned in his stead ; whose estate was troubled, that I could not go into Media. And in
25 the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, and my clothes to the naked : and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. And if the king Sennacherib had slain any,

when he was come, and fled from Judea, I buried *Tobit's* them privily; for in his wrath he killed many; but *Patriotism* the bodies were not found, when they were sought *and its* for of the king. *Results*

And when one of the Ninevites went and com- 5
plained of me to the king, that I buried them, and
hid myself; understanding that I was sought for to
be put to death, I withdrew myself for fear. Then
all my goods were forcibly taken away, neither was
there any thing left me, beside my wife Anna and 10
my son Tobias. And there passed not five and
fifty days, before two of his sons killed him, and
they fled into the mountains of Ararath; and
Sarchedonus his son reigned in his stead; who
appointed over his father's accounts, and over all his 15
affairs, Achiacharus my brother Anael's son. And
Achiacharus intreating for me, I returned to Nineve.
Now Achiacharus was cupbearer, and keeper of the
signet, and steward, and overseer of the accounts:
and Sarchedonus appointed him next unto him: and 20
he was my brother's son.

* Now when I was come home again, and my
wife Anna was restored unto me, with my son
Tobias, in the feast of Pentecost, which is the holy
feast of the seven weeks, there was a good dinner 25
prepared me, in the which I sat down to eat. And
when I saw abundance of meat, I said to my son,
Go and bring what poor man soever thou shalt find
out of our brethren, who is mindful of the Lord;

Again and, lo, I tarry for thee. But he came again, *buries one* and said, Father, one of our nation is strangled, *of his* and is cast out in the marketplace. Then before *Race* & I had tasted of any meat, I started up, and took *is seized* him up into a room until the going down of the *with* sun. Then I returned, and washed myself, and *Leucoma* ate my meat in heaviness. Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into
10 lamentation. Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo,
15 he burieth the dead again.

The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered: and I knew not that there were sparrows in the wall, and mine
20 eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais. And my wife Anna did
25 take women's works to do. And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid. And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it

to the owners ; for it is not lawful to eat any thing *His Grief*
that is stolen. But she replied upon me, It was *& Prayer*
given for a gift more than the wages. Howbeit I
did not believe her, but bade her render it to the
owners : and I was abashed at her. But she replied 5
upon me, Where are thine alms and thy righteous
deeds ? behold, thou and all thy works are known.

* Then I being grieved did weep, and in my sorrow
prayed, saying, O Lord, thou art just, and all thy
works and all thy ways are mercy and truth, and 10
thou judgest truly and justly for ever. Remember
me, and look on me, punish me not for my sins
and ignorances, and *the sins of* my fathers, who have
sinned before thee : for they obeyed not thy com-
mandments : wherefore thou hast delivered us for 15
a spoil, and unto captivity, and unto death, and for
a proverb of reproach to all the nations among whom
we are dispersed. And now thy judgments are
many and true : deal with me according to my sins
and my fathers' : because we have not kept thy 20
commandments, neither have walked in truth before
thee. Now therefore deal with me as seemeth
best unto thee, and command my spirit to be taken
from me, that I may be dissolved, and become earth :
for it is profitable for me to die rather than to live, 25
because I have heard false reproaches, and have
much sorrow : command therefore that I may now
be delivered out of this distress, and go into the
everlasting place : turn not thy face away from me.

Sara's It came to pass the same day, that in Ecbatane a
Mis- city of Media Sara the daughter of Raguel was also
fortunes reproached by her father's maids; because that she
 & *her* had been married to seven husbands, whom As-
Prayer modeus the evil spirit had killed, before they had
 lain with her. Dost thou not know, said they, that
 thou hast strangled thine husbands? thou hast had
 already seven husbands, neither wast thou named
 after any of them. Wherefore dost thou beat us
 10 for them? if they be dead, go thy ways after them,
 let us never see of thee either son or daughter.
 When she heard these things, she was very sorrow-
 ful, so that she thought to have strangled herself;
 and she said, I am the only daughter of my father,
 15 and if I do this, it shall be a reproach unto him, and
 I shall bring his old age with sorrow unto the grave.
 Then she prayed toward the window, and said,

Blessed art thou, O Lord my God, and thine
 holy and glorious name is blessed and honourable for
 20 ever: let all thy works praise thee for ever. And
 now, O Lord, I set mine eyes and my face toward
 thee, and say, Take me out of the earth, that I
 may hear no more the reproach. Thou knowest,
 Lord, that I am pure from all sin with man, and
 25 that I never polluted my name, nor the name of my
 father, in the land of my captivity: I am the only
 daughter of my father, neither hath he any child to
 be his heir, neither any near kinsman, nor any son of
 his alive, to whom I may keep myself for a wife:

my seven husbands are already dead; and why *Raphael* should I live? but if it please not thee that I should *sent in* die, command some regard to be had of me, and *Answer* pity taken of me, that I hear no more reproach. *to both*

So the prayers of them both were heard before *Prayers* the majesty of the great God. And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; ¹⁰ because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

* In that day Tobit remembered the money which ¹⁵ he had committed to Gabael in Rages of Media, and said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

And when he had called him, he said, My son, ²⁰ when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she ²⁵ is dead, bury her by me in one grave. My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and

Tobit follow not the ways of unrighteousness. For if thou
tells deal truly, thy doings shall prosperously succeed to
Tobias of thee, and to all them that live justly. Give alms of
his Money thy substance; and when thou givest alms, let not
5 thine eye be envious, neither turn thy face from any
poor, and the face of God shall not be turned away
from thee. If thou hast abundance, give alms
accordingly: if thou have but a little, be not afraid
to give according to that little: for thou layest up
10 a good treasure for thyself against the day of necessity.
Because that alms do deliver from death, and suffereth
not to come into darkness. For alms is a good gift
unto all that give it in the sight of the Most High.
Beware of all whoredom, my son, and chiefly take a
15 wife of the seed of thy fathers, and take not a strange
woman to wife, which is not of thy father's tribe:
for we are the children of the prophets, Noe, Abra-
ham, Isaac, and Jacob: remember, my son, that our
fathers from the beginning, even that they all married
20 wives of their own kindred, and were blessed in their
children, and their seed shall inherit the land. Now
therefore, my son, love thy brethren, and despise not
in thy heart thy brethren, the sons and daughters of
thy people, in *not* taking a wife of them: for in pride
25 is destruction and much trouble, and in lewdness is
decay and great want: for lewdness is the mother of
famine. Let not the wages of any man, which hath
wrought for thee, tarry with thee, but give him it out
of hand: for if thou serve God, he will also repay

thee: be circumspect, my son, in all things thou *Tobit's*
doest, and be wise in all thy conversation. Do that *Advice to*
to no man which thou hatest: drink not wine to make *his Son*
thee drunken: neither let drunkenness go with thee
in thy journey. Give of thy bread to the hungry, ⁵
and of thy garments to them that are naked; and ac-
cording to thine abundance give alms; and let not thine
eye be envious, when thou givest alms. Pour out thy
bread on the burial of the just, but give nothing to
the wicked. Ask counsel of all that are wise, and ¹⁰
despise not any counsel that is profitable. Bless the
Lord thy God alway, and desire of him that thy ways
may be directed, and that all thy paths and counsels
may prosper: for every nation hath not counsel; but
the Lord himself giveth all good things, and he ¹⁵
humbleth whom he will, as he will; now therefore,
my son, remember my commandments, neither let
them be put out of thy mind. And now I signify
this to thee, that I committed ten talents to Gabael
the *son* of Gabrias at Rages in Media. And fear ²⁰
not, my son, that we are made poor: for thou
hast much wealth, if thou fear God, and depart
from all sin, and do that which is pleasing in his
sight.

* Tobias then answered and said, Father, I will do ²⁵
all things which thou hast commanded me: but how
can I receive the money, seeing I know him not?
Then he gave him the handwriting, and said unto
him, Seek thee a man which may go with thee,

Tobias whiles I yet live, and I will give him wages : and *meets* go and receive the money.

Raphael Therefore when he went to seek a man, he found Raphael that was an angel. But he knew not ;
5 and he said unto him, Canst thou go with me to Rages ? and knowest thou those places well ? To whom the angel said, I will go with thee, and I know the way well : for I have lodged with our brother Gabael. Then Tobias said unto him, Tarry
10 for me, till I tell my father. Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a
15 trusty man to go with thee. So he called him, and he came in, and they saluted one another.

Then Tobit said unto him, Brother, shew me of what tribe and family thou art. To whom he said, Dost thou seek for a tribe or family, or an hired man
20 to go with thy son ? Then Tobit said unto him, I would know, brother, thy kindred and name. Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. Then Tobit said, Thou art welcome, brother ; be not now angry with me,
25 because I have enquired to know thy tribe and thy family ; for thou art my brother, of an honest and good stock : for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths

of the fruits ; and they were not seduced with the *Anna* error of our brethren : my brother, thou art of a good *sorrows* stock. But tell me, what wages shall I give thee ? *at her* wilt thou a drachm a day, and things necessary, as to *Son's* mine own son ? Yea, moreover, if ye return safe, I *Departure* will add something to thy wages.

So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, ¹⁰ Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them. But Anna his mother wept, and said to Tobit, Why hast thou sent ¹⁵ away our son ? is he not the staff of our hand, in going in and out before us ? Be not greedy to add money to money : but let it be as refuse in respect of our child. For that which the Lord hath given us to live with doth suffice us. ²⁰

Then said Tobit to her, Take no care, my sister ; he shall return in safety, and thine eyes shall see him. For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. Then she made an end of weeping. ²⁵

* And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. And when the young man went down to wash himself, a fish leaped out of the river, and

Tobias would have devoured him. Then the angel said unto *kills a* him, Take the fish. And the young man laid hold *Fish* & of the fish, and drew it to land. To whom the *takes the* angel said, Open the fish, and take the heart and *Liver* & the liver and the gall, and put them up safely. So *Gall* the young man did as the angel commanded him ; and when they had roasted the fish, they did eat it : then they both went on their way, till they drew near to Ecbatane.

- 10 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish ? And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before
15 the man or the woman, and the party shall be no more vexed. As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

And when they were come near to Rages, the
20 angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin ; he also hath one only daughter, named Sara ; I will speak for her, that she may be given thee for a wife. For to thee doth the right of her appertain, seeing thou
25 only art of her kindred. And the maid is fair and wise : now therefore hear me, and I will speak to her father ; and when we return from Rages we will celebrate the marriage : for I know that Raguel cannot marry her to another according to the law of

Moses, but he shall be guilty of death, because the *Tobias* right of inheritance doth rather appertain to thee than *dreads* to any other. Then the young man answered the *Marriage* angel, I have heard, brother Azarias, that this maid *with Sara* hath been given to seven men, who all died in the ; marriage chamber. And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before : for a wicked spirit loveth her, which hurteth no body but those which come unto her : wherefore I also fear lest I die, and bring ¹⁰ my father's and my mother's life because of me to the grave with sorrow : for they have no other son to bury them.

Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, ¹⁵ that thou shouldest marry a wife of thine own kindred ? wherefore hear me, O my brother ; for she shall be given thee to wife ; and make thou no reckoning of the evil spirit ; for this same night shall she be given thee in marriage. And when thou shalt come into ²⁰ the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it : and the devil shall smell it, and flee away, and never come again any more : but when thou shalt come to ²⁵ her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you : fear not, for she is appointed unto thee from the beginning : and thou shalt preserve her, and she shall

Tobias & go with thee. Moreover I suppose that she shall *Raphael* bear thee children. Now when Tobias had heard *arrive at* these things, he loved her, and his heart was effectually *Raguel's* ally joined to her.

House * And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!
10 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then
15 said he, Is he in good health? And they said, He is both alive, and in good health: and Tobias said, He is my father.

Then Raguel leaped up, and kissed him, and wept, and blessed him, and said unto him, Thou art
20 the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful and wept. And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of
25 the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched. So he communicated the matter with Raguel: and Raguel said to Tobias,

Eat and drink, and make merry : for it is meet that *Marriage* thou shouldest marry my daughter : nevertheless I *Covenant* will declare unto thee the truth. I have given my *of Sara* daughter in marriage to seven men, who died that *& Tobias* night they came in unto her : nevertheless for the 5 present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in 10 all things.

Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away 15 to thy father. And he blessed them ; and called Edna his wife, and took paper, and did write an instrument *of covenants*, and sealed it. Then they began to eat.

After Raguel called his wife Edna, and said unto 20 her, Sister, prepare another chamber, and bring her in thither. Which when she had done as he had bidden her, she brought her thither : and she wept, and she received the tears of her daughter, and said unto her, Be of good comfort, my daughter ; the 25 Lord of heaven and earth give thee joy for this thy sorrow : be of good comfort, my daughter.

* And when they had supped, they brought Tobias in unto her. And as he went, he remembered the

Tobias words of Raphael, and took the ashes of the perfumes, *burns the* and put the heart and the liver of the fish thereupon, *Liver &* and made a smoke *therewith*. The which smell *Heart of* when the evil spirit had smelled, he fled into the *the Fish* utmost parts of Egypt, and the angel bound him.

And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. Then began Tobias to say, Blessed art thou, O God
10 of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man
15 should be alone; let us make unto him an aid like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain that we may become aged together. And she said with him, Amen.

20 So they slept both that night. And Raguel arose, and went and made a grave, saying, *I fear* lest he also be dead. But when Raguel was come into his house, he said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be*
25 not, that we may bury him, and no man know it. So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive.

Then Raguel praised God, and said, O God,

thou art worthy to be praised with all pure and holy *Raguel* praise ; therefore let thy saints praise thee with all *gives* thy creatures ; and let all thine angels and thine elect *Tobias* praise thee for ever. Thou art to be praised, *Half his* for thou hast made me joyful ; and that is not come *Goods* to me which I suspected ; but thou hast dealt with us according to thy great mercy. Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers : grant them mercy, O Lord, and finish their life in ¹⁰ health with joy and mercy.

Then Raguel bade his servants to fill the grave. And he kept the wedding feast fourteen days. For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should ¹⁵ not depart till the fourteen days of the marriage were expired ; and then he should take the half of his goods, and go in safety to his father ; and should have the rest when I and my wife be dead.

* Then Tobias called Raphael, and said unto him, ²⁰ Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. For Raguel hath sworn that I shall not depart. But my father counteth the days ; and if I tarry ²⁵ long, he will be very sorry.

So Raphael went out, and lodged with Gabael, and gave him the handwriting : who brought forth bags which were sealed up, and gave them to him.

Anxiety And early in the morning they went forth both together, and came to the wedding: and Tobias & Anna blessed his wife.

* Now Tobit his father counted every day: and
5 when the days of the journey were expired, and they came not. Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money? Therefore he was very sorry.

Then his wife said unto him, My son is dead,
10 seeing he stayeth long; and she began to bewail him, and said, *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

To whom Tobit said, Hold thy peace, take no care, for he is safe. But she said, Hold thy peace,
15 and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which
20 Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall
25 declare unto him how things go with thee. But Tobias said, No; but let me go to my father. Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: and he blessed them, and sent them away, saying,

The God of heaven give you a prosperous journey, *Tobias &*
 my children. And he said to his daughter, Honour *Raphael*
 thy father and thy mother in law, which are now *arrive at*
 thy parents, that I may hear good report of thee. *Nineve*
 And he kissed her. Edna also said to Tobias, The 5
 Lord of heaven restore thee, my dear brother, and
 grant that I may see thy children of my daughter
 Sara before I die, that I may rejoice before the
 Lord : behold, I commit my daughter unto thee of
 special trust ; wherefore do not entreat her evil. 10

* After these things Tobias went his way, praising
 God that he had given him a prosperous journey,
 and blessed Raguel and Edna his wife, and went on
 his way till they drew near unto Nineve. Then
 Raphael said to Tobias, Thou knowest, brother, 15
 how thou didst leave thy father : let us haste before
 thy wife, and prepare the house. And take in thine
 hand the gall of the fish. So they went their way,
 and the dog went after them. Now Anna sat
 looking about toward the way for her son. And 20
 when she espied him coming, she said to his father,
 Behold, thy son cometh, and the man that went
 with him.

Then said Raphael, I know, Tobias, that thy
 father will open his eyes. Therefore anoint thou 25
 his eyes with the gall, and being pricked therewith,
 he shall rub, and the whiteness shall fall away, and
 he shall see thee. Then Anna ran forth, and fell
 upon the neck of her son, and said unto him, Seeing

Tobit I have seen thee, my son, from henceforth I am
heals his content to die. And they wept both.

Father's Tobit also went forth toward the door, and
Leucoma stumbled : but his son ran unto him, and took hold
5 of his father : and he strake of the gall on his
father's eyes, saying, Be of good hope, my father.
And when his eyes began to smart, he rubbed them ;
and the whiteness pilled away from the corners of
his eyes : and when he saw his son, he fell upon his
10 neck. And he wept, and said, Blessed art thou, O
God, and blessed is thy name for ever ; and
blessed are all thine holy angels : for thou hast
scourged, and hast taken pity *on me* : for, behold, I
see my son Tobias. And his son went in rejoicing,
15 and told his father the great things that had happened
to him in Media.

Then Tobit went out to meet his daughter in law
at the gate of Nineve, rejoicing, and praising God :
and they which saw him go marvelled, because he
20 had received his sight. But Tobit gave thanks
before them, because God had mercy on him. And
when he came near to Sara his daughter in law, he
blessed her, saying, Thou art welcome, daughter :
God be blessed, which has brought thee unto us,
25 and *blessed be* thy father and thy mother. And
there was joy among all his brethren which were at
Nineve. And Achiacharus, and Nasbas his brother's
son, came : and Tobias' wedding was kept seven
days with great joy

* Then Tobit called his son Tobias, and said unto *Raphael* him, My son, see that the man have his wages, *declares* which went with thee, and thou must give him *himself* more. And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought : for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee. Then the old man said, It is due unto him.

So he called the angel, and he said unto him, Take 10 half of all that ye have brought, and go away in safety. Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to 15 praise God, and exalt his name, and honourably to shew forth the works of God ; therefore be not slack to praise him. It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil 20 shall touch you. Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold : for alms doth deliver from death, and shall purge away all sin. 25 Those that exercise alms and righteousness shall be filled with life : but they that sin are enemies to their own life. Surely I will keep close nothing from you. For I said, It was good to keep close

Raphael's the secret of a king, but that it was honourable to
Message reveal the works of God. Now therefore, when
thou didst pray, and Sara thy daughter in law, I did
bring the remembrance of your prayers before the
5 Holy One: and when thou didst bury the dead,
I was with thee likewise. And when thou didst
not delay to rise up, and leave thy dinner, to go and
cover the dead, thy good deed was not hid from me:
but I was with thee. And now God hath sent
10 me to heal thee and Sara thy daughter in law.
I am Raphael, one of the seven holy angels, which
present the prayers of the saints, and which go in
and out before the glory of the Holy One.

Then they were both troubled, and fell upon
15 their faces: for they feared. But he said unto
them, Fear not, for it shall go well with you;
praise God therefore. For not of any favour of
mine, but by the will of our God I came; where-
fore praise him for ever. All these days I did
20 appear unto you; but I did neither eat nor drink,
but ye did see a vision. Now therefore give God
thanks: for I go up to him that sent me; but write
all things which are done in a book.

And when they arose, they saw him no more.
25 Then they confessed the great and wonderful works
of God, and how the angel of the Lord had appeared
unto them.

* Then Tobit wrote a prayer of rejoicing, and said,
Blessed be God that liveth for ever, and blessed

be his kingdom. For he doth scourge, and hath *Tobit's* mercy: he leadeth down to hell, and bringeth up *Prayer* again: neither is there any that can avoid his hand.

Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. 5 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom 10 he hath scattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with 15 your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will 20 accept you, and have mercy on you? I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. Let all men speak, and let all praise him for *his* righteousness. 25

O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. Give praise to the Lord, *for he is good*: and praise the everlasting

Tobit's King, that [his tabernacle may be builded in thee
Prayer again with joy, and let him make joyful there in thee
 those that are captives, and love in thee for ever
 those that are miserable. Many nations shall come
 5 from far to the name of the Lord God with gifts in
 their hands, even gifts to the King of heaven; all
 generations shall praise thee with great joy. Cursed
are all they which hate thee, and blessed shall all be
 which love thee for ever.

10 Rejoice and be glad for the children of the just :
 for they shall be gathered together, and shall bless
 the Lord of the just. O blessed *are* they which love
 thee, *for* they shall rejoice in thy peace : blessed *are*
 they which have been sorrowful for all thy scourges ;
 15 for they shall rejoice for thee, when they have seen
 all thy glory, and shall be glad for ever.

Let my soul bless God the great King. For
 Jerusalem shall be built up with sapphires, and
 emeralds, and precious stone : thy walls and towers
 20 and battlements with pure gold. And the streets of
 Jerusalem shall be paved with beryl and carbuncle
 and stones of Ophir. And all her streets shall say,
 Alleluia ; and they shall praise him, saying, Blessed
 be God, which hath extolled it for ever.

25 * So Tobit made an end of praising God. And he
 was eight and fifty years old when he lost his sight,
 which was restored to him after eight years : and he
 gave alms, and he increased in the fear of the Lord
 God, and praised him. And when he was very aged,

he called his son, and the six sons of his son, and *Tobit's*
said to him, *Advice to*

My son, take thy children; for, behold, I am aged, *his Son*
and am ready to depart out of this life. Go into
Media, my son, for I surely believe those things which 5
Jonas the prophet spake of Nineve, that it shall be
overthrown; and that for a time peace shall rather
be in Media; and that our brethren shall lie scattered
in the earth from that good land: and Jerusalem
shall be desolate, and the house of God in it shall be 10
burned, and shall be desolate for a time; and that
again God will have mercy on them, and bring them
again into the land, where they shall build a temple,
but not like to the first, until the time of that age be
fulfilled; and afterward they shall return from *all* 15
places of their captivity, and build up Jerusalem
gloriously, and the house of God shall be built in it
for ever with a glorious building, as the prophets
have spoken thereof. And all nations shall turn,
and fear the Lord God truly, and shall bury their 20
idols. So shall all nations praise the Lord, and his
people shall confess God, and the Lord shall exalt
his people; and all those which love the Lord God
in truth and justice shall rejoice, shewing mercy to
our brethren. And now, my son, depart out of 25
Nineve, because that those things which the prophet
Jonas spake shall surely come to pass. But keep
thou the law and the commandments, and shew
thyself merciful and just, that it may go well with

Death of thee. And bury me decently, and thy mother with
Tobit me; but tarry no longer at Nineve. Remember, my
 son, how Aman handled Achiacharus that brought
 him up, how out of light he brought him into dark-
 5 ness, and how he rewarded him again: yet Achiach-
 arus was saved, but the other had his reward: for he
 went down into darkness. Manasses gave alms, and
 escaped the snares of death which they had set for
 him: but Aman fell into the snare, and perished.
 10 Wherefore now, my son, consider what alms doeth,
 and how righteousness doth deliver.

When he had said these things, he gave up the
 ghost in the bed, being an hundred and eight and
 fifty years old; and he buried him honourably.
 15 And when Anna his mother was dead, he buried
 her with his father. But Tobias departed with his
 wife and children to Ecbatane to Raguel his father
 in law, where he became old with honour, and he
 buried his father and mother in law honourably, and
 20 he inherited their substance, and his father Tobit's.
 And he died at Ecbatane in Media, being an hundred
 and seven and twenty years old. But before he
 died he heard of the destruction of Nineve, which
 was taken by Nabuchodonosor and Assuerus: and
 25 before his death he rejoiced over Nineve.

The Book of Judith

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; *The War between* in the days of Arphaxad, which reigned over the *Nineveh* Medes in Ecbatane, and built in Ecbatane walls *and* round about of stones hewn three cubits broad and *Ecbatane* six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: and set the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threescore cubits: and he made the gates ¹⁰ thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

Even in those days king Nabuchodonosor made ¹⁵ war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, ²⁰ and very many nations of the sons of Chelod, assembled themselves to the battle.

Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and ²⁵

Nabuchod- Damascus, and Libanus, and Antilibanus, and to all
onosor that dwelt upon the sea coast, and to those among the
marches nations that were of Carmel, and Galaad, and the
against higher Galilee, and the great plain of Esdrelom,
Arphaxad and to all that were in Samaria and the cities there-
of, and beyond Jordan unto Jerusalem, and Betane,
and Chellus, and Kades, and the river of Egypt, and
Taphnes, and Ramesse, and all the land of Gesem,
until ye come beyond Tanis and Memphis, and to
10 all the inhabitants of Egypt, until ye come to the
borders of Ethiopia. But all the inhabitants of the
land made light of the commandment of Nabuchodo-
nosor king of the Assyrians, neither went they with
him to the battle ; for they were not afraid of him :
15 yea, he was before them as one man, and they sent
away his ambassadors from them without effect, and
with disgrace. Therefore Nabuchodonosor was very
angry with all this country, and sware by his throne
and kingdom, that he would surely be avenged upon
20 all those coasts of Cilicia, and Damascus, and Syria,
and that he would slay with the sword all the
inhabitants of the land of Moab, and the children of
Ammon, and all Judea, and all that were in Egypt,
till ye come to the borders of the two seas.
25 Then he marched in battle array with his power
against king Arphaxad in the seventeenth year, and
he prevailed in his battle : for he overthrew all the
power of Arphaxad, and all his horsemen, and all
his chariots, and became lord of his cities, and came

unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day. So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

* And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all his officers and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. And thou shalt go against all the west country, because they disobeyed my

Nabuchod- commandment. And thou shalt declare unto them,
onosor's that they prepare for me earth and water: for I will
Order go forth in my wrath against them, and will cover
the whole face of the earth with the feet of mine
5 army, and I will give them for a spoil unto them: so
that their slain shall fill their valleys and brooks, and
the river shall be filled with their dead, till it over-
flow: and I will lead them captives to the utmost
parts of all the earth. Thou therefore shalt go forth,
10 and take beforehand for me all their coasts: and if
they will yield themselves unto thee, thou shalt re-
serve them for me till the day of their punishment.
But concerning them that rebel, let not thine eye
spare them; but put them to the slaughter, and spoil
15 them wheresoever thou goest. For as I live, and by
the power of my kingdom, whatsoever I have spoken,
that will I do by mine hand. And take thou heed
that thou transgress none of the commandments of
thy lord, but accomplish them fully, as I have com-
20 manded thee, and defer not to do them.

Then Holofernes went forth from the presence of
his lord, and called all the governors and captains,
and the officers of the army of Assur; and he
mustered the chosen men for the battle, as his lord
25 had commanded him, unto an hundred and twenty
thousand, and twelve thousand archers on horseback;
and he ranged them, as a great army is ordered for
the war. And he took camels and asses for their
carriages, a very great number; and sheep and oxen

and goats without number for their provision : and *Holofernes* plenty of victual for every man of the army, and *and his* very much gold and silver out of the king's house. *Army*

Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to 5 cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. A great number also of sundry countries came with them like locusts, and like the sand of the earth : for the multitude was without number. And they 10 went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

Then he took all his army, his footmen, and 15 horsemen, and chariots, and went from thence into the hill country ; and destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians. Then he went 20 over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea. And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were 25 toward the south, over against Arabia. He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepecotes.

Then he went down into the plain of Damascus

Alarm in the time of wheat harvest, and burnt up all their *excited by* fields, and destroyed their flocks and herds, also he *the Army* spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the
5 sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan ; and they that dwelt in Azotus and Ascalon feared him greatly.

10 * So they sent ambassadors unto him to treat of peace, saying,

Behold, we the servants of Nabuchodonosor the great king lie before thee ; use us as shall be good in thy sight. Behold, our houses, and all our places,
15 and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face ; use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants ; come and deal with them as seemeth good unto thee.

20 So the men came to Holofernes, and declared unto him after this manner. Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country
25 round about received them with garlands ; with dances, and with timbrels.

Yet he did cast down their frontiers, and cut down their groves : for he had decreed to destroy all the gods of the land, that all nations should

worship Nabuchodonosor only, and that all tongues *The Deeds*
and tribes should call upon him as god. *of Holo-*

Also he came over against Esdraelon near unto *fernes*
Judea, over against the great strait of Judea. And
he pitched between Geba and Scythopolis, and
there he tarried a whole month, that he might
gather together all the carriages of his army.

* Now the children of Israel, that dwelt in Judea,
heard all that Holofernes the chief captain of
Nabuchodonosor king of the Assyrians had done ¹⁰
to the nations, and after what manner he had
spoiled all their temples, and brought them to
nought. Therefore they were exceedingly afraid of
him, and were troubled for Jerusalem, and for the
temple of the Lord their God: for they were ¹⁵
newly returned from the captivity, and all the
people of Judea were lately gathered together: and
the vessels, and the altar, and the house, were
sanctified after the profanation.

Therefore they sent into all the coasts of Samaria, ²⁰
and the villages, and to Bethoron, and Belmen, and
Jericho, and to Choba, and Esora, and to the valley
of Salem: and possessed themselves beforehand of
all the tops of the high mountains, and fortified the
villages that were in them, and laid up victuals for ²⁵
the provision of war: for their fields were of late
reaped.

Also Joacim the high priest, which was in those
days in Jerusalem, wrote to them that dwelt in

The Bethulia, and Betomestham, which is over against
Alarm in Esdraelon toward the open country, near to
Israel Dothaim, charging them to keep the passages of the
hill country : for by them there was an entrance into
5 Judea, and it was easy to stop them that would come
up, because the passage was strait, for two men at
the most. And the children of Israel did as Joacim
the high priest had commanded them, with the
ancients of all the people of Israel, which dwelt at
10 Jerusalem.

Then every man of Israel cried to God with great
fervency, and with great vehemency did they humble
their souls : both they, and their wives, and their
children, and their cattle, and every stranger and
15 hireling, and their servants bought with money, put
sackcloth upon their loins. Thus every man and
woman, and the little children, and the inhabitants of
Jerusalem, fell before the temple, and cast ashes upon
their heads, and spread out their sackcloth before the
20 face of the Lord : also they put sackcloth about the
altar, and cried to the God of Israel all with one con-
sent earnestly, that he would not give their children for
a prey, and their wives for a spoil, and the cities of
their inheritance to destruction, and the sanctuary
25 to profanation and reproach, and for the nations to
rejoice at.

So God heard their prayers, and looked upon their
afflictions : for the people fasted many days in all
Judea and Jerusalem before the sanctuary of the

Lord Almighty. And Joacim the high priest, and *Holofernes* all the priests that stood before the Lord, and they *and the* which ministered unto the Lord, had their loins girt *Princes of* with sackcloth, and offered the daily burnt offerings, *Moab* with the vows and free gifts of the people, and had 5 ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

* Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of 10 Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries : wherewith he was very angry, and called all the princes of Moab, and the 15 captains of Ammon, and all the governors of the sea coast, and he said unto them,

Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of 20 their army, and wherein is their power and strength, and what king is set over them, or captain of their army ; and why have they determined not to come and meet me, more than all the inhabitants of the west. 25

Then said Achior, the captain of all the sons of Ammon,

Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth

Achior concerning this people, which dwelleth near thee, and *describes* inhabiteth the hill countries : and there shall no lie *the* come out of the mouth of thy servant.

Israelites This people are descended of the Chaldeans : and
5 they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

For they left the way of their ancestors, and worshipped the God of heaven, the God whom they
10 knew : so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan : where they
15 dwelt, and were increased with gold and silver, and with very much cattle. But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not
20 number their nation. Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves. Then they cried unto their God, and he smote all the land of Egypt with incurable
25 plagues : so the Egyptians cast them out of their sight. And God dried the Red sea before them, and brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they de-

stroyed by their strength all them of Esebon, and *Achior* passing over Jordan they possessed all the hill country. *describes* And they cast forth before them the Chanaanite, the *the* Pherezite, the Jebusite, and the Sychemite, and all *Israelites* the Gergesites, and they dwelt in that country many 5 days. And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into 10 a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, 15 where their sanctuary is, and are seated in the hill country; for it was desolate.

Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and 20 let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

—*—

25

And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt

Holofernes by the sea side, and in Moab, spake that he should
chides kill him.

Achior For, *say they*, we will not be afraid of the face of
the children of Israel : for, lo, it is a people that have
5 no strength nor power for a strong battle. Now
therefore, lord Holofernes, we will go up, and they
shall be a prey to be devoured of all thine army.

* And when the tumult of men that were about the
council was ceased, Holofernes the chief captain of
10 the army of Assur said unto Achior and all the
Moabites before all the company of other nations,

And who art thou, Achior, and the hirelings of
Ephraim, that thou hast prophesied among us as to
day, and hast said, that we should not make war with
15 the people of Israel, because their God will defend
them ? and who is God but Nabuchodonosor ? He
will send his power, and will destroy them from
the face of the earth, and their God shall not deliver
them : but we his servants will destroy them as one
20 man ; for they are not able to sustain the power of
our horses. For with them we will tread them under
foot, and their mountains shall be drunken with their
blood, and their fields shall be filled with their dead
bodies, and their footsteps shall not be able to stand
25 before us, for they shall utterly perish, saith king
Nabuchodonosor, lord of all the earth : for he said,
None of my words shall be in vain. And thou,
Achior, an hireling of Ammon, which hast spoken
these words in the day of thine iniquity, shalt see my

face no more from this day, until I take vengeance *Achior* of this nation that came out of Egypt. And then *thrown* shall the sword of mine army, and the multitude of *down the* them that serve me, pass through thy sides, and thou *Hill of* shalt fall among their slain, when I return. Now *Bethulia* therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages : and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy ¹⁰ countenance fall : I have spoken it, and none of my words shall be in vain.

—*—

Then Holofernes commanded his servants, that waited in his tent, to take *Achior*, and bring him to *Bethulia*, and deliver him into the hands of the ¹⁵ children of Israel. So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under *Bethulia*. And when the men of the city saw them, they took ²⁰ up their weapons, and went out of the city to the top of the hill : and every man that used a sling kept them from coming up by casting of stones against them. Nevertheless having gotten privily under the hill, they bound *Achior*, and cast him down, and left ²⁵ him at the foot of the hill, and returned to their lord.

But the Israelites descended from their city, and came unto him, and loosed him, and brought him

The into Bethulia, and presented him to the governors of *Israelites* the city : which were in those days Ozias the son of *succour* Micha, of the tribe of Simeon, and Chabris the son *Achior* of Gothoniel, and Charmis the son of Melchiel.

5 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people.

Then Ozias asked him of that which was done.
10 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. Then the people fell
15 down and worshipped God, and cried unto God, saying,

O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly. And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

25 * The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. Then

their strong men removed their camps in that day, *Holofernes* and the army of the men of war was an hundred and *invests* seventy thousand footmen, and twelve thousand horse- *Bethulia* men, beside the baggage, and other men that were afoot among them, a very great multitude. And they ⁵ camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelom. ¹⁰

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to ¹⁵ bear their weight. Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

But in the second day Holofernes brought forth ²⁰ all his horsemen in the sight of the children of Israel which were in Bethulia, and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people. ²⁵ Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

Let our lord now hear a word, that there be not

The an overthrow in thine army. For this people of the *Ammonites* children of Israel do not trust in their spears, but in *seize the* the height of the mountains wherein they dwell, *Fountains* because it is not easy to come up to the tops of their
5 mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water,
10 which issueth forth of the foot of the mountain : for all the inhabitants of Bethulia have their water thence ; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon
15 them, to watch that none go out of the city. So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. Thus shalt thou render them an
20 evil reward ; because they rebelled, and met not thy person peaceably.

And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. So the camp of the children of Ammon departed,
25 and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

Then the children of Esau went up with the children of Ammon, and camped in the hill country

over against Dothaim: and they sent some of them *The*
toward the south, and toward the east, over against *Israelites*
Ekrebel, which is near unto Chusi, that is upon the *cry unto*
brook Mochmur; and the rest of the army of the *Ozias*
Assyrians camped in the plain, and covered the face ⁵
of the whole land; and their tents and carriages were
pitched to a very great multitude.

Then the children of Israel cried unto the Lord
their God, because their heart failed, for all their
enemies had compassed them round about, and there ¹⁰
was no way to escape out from among them. Thus
all the company of Assur remained about them, both
their footmen, chariots, and horsemen, four and thirty
days, so that all their vessels of water failed all the
inhabitants of Bethulia. And the cisterns were ¹⁵
emptied, and they had not water to drink their fill
for one day; for they gave them drink by measure.
Therefore their young children were out of heart, and
their women and young men fainted for thirst, and
fell down in the streets of the city, and by the passages ²⁰
of the gates, and there was no longer any strength in
them. Then all the people assembled to Ozias, and
to the chief of the city, both young men, and women,
and children, and cried with a loud voice, and said
before all the elders, ²⁵

God be judge between us and you: for ye have
done us great injury, in that ye have not required
peace of the children of Assur. For now we have
no helper: but God hath sold us into their hands,

Reply of that we should be thrown down before them with
Ozias thirst and great destruction. Now therefore call them
unto you, and deliver the whole city for a spoil to the
people of Holofernes, and to all his army. For it is
5 better for us to be made a spoil unto them, than to
die for thirst: for we will be his servants, that our
souls may live, and not see the death of our infants
before our eyes, nor our wives nor our children to
die. We take to witness against you the heaven and
10 the earth, and our God and Lord of our fathers,
which punisheth us according to our sins and the sins
of our fathers, that he do not according as we have
said this day.

Then there was great weeping with one consent in
15 the midst of the assembly; and they cried unto the
Lord God with a loud voice. Then said Ozias to
them,

Brethren, be of good courage, let us yet endure
five days, in the which space the Lord our God may
20 turn his mercy toward us; for he will not forsake
us utterly. And if these days pass, and there come
no help unto us, I will do according to your word.

And he dispersed the people, every one to their
own charge; and they went unto the walls and
25 towers of their city, and sent the women and children
into their houses: and they were very low brought in
the city.

—*—

* Now at that time Judith heard thereof, which was

the daughter of Merari, the son of Ox, the son of *Judith*, Joseph, the son of Oziel, the son of Elcia, the son of *Widow of* Ananias, the son of Gedeon, the son of Raphaim, the *Manasses* son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Sala-⁵ sadai, the son of Israel. And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of¹⁰ Bethulia : and they buried him with his fathers in the field between Dothaim and Balamo.

So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins,¹⁵ and ware her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. She was also of a²⁰ goodly countenance, and very beautiful to behold : and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands ; and she remained upon them. And there was none that gave her an ill word ; for she feared²⁵ God greatly.

Now when she heard the evil words of the people against the governor, that they fainted for lack of water ; for Judith had heard all the words that

Judith's Ozias had spoken unto them, and that he had
Speech sworn to deliver the city unto the Assyrians after
to the five days; then she sent her waitingwoman, that
Ancients had the government of all things that she had, to
of the City call Ozias and Chabris and Charmis, the ancients of
the city. And they came unto her, and she said unto
them,

Hear me now, O ye governors of the inhabitants
of Bethulia: for your words that ye have spoken
10 before the people this day are not right, touching
this oath which ye made and pronounced between
God and you, and have promised to deliver the city
to our enemies, unless within these days the Lord
turn to help you. And now who are ye that have
15 tempted God this day, and stand instead of God
among the children of men? And now try the
Lord Almighty, but ye shall never know any thing.
For ye cannot find the depth of the heart of man,
neither can ye perceive the things that he thinketh:
20 then how can ye search out God, that hath made all
these things, and know his mind, or comprehend his
purpose? Nay, my brethren, provoke not the Lord
our God to anger. For if he will not help us
within these five days, he hath power to defend us
25 when he will, even every day, or to destroy us before
our enemies. Do not bind the counsels of the Lord
our God: for God is not as man, that he may be
threatened; neither is he as the son of man, that he
should be wavering. Therefore let us wait for

salvation of him, and call upon him to help us, and *Judith's* he will hear our voice, if it please him. For there *Speech* arose none in our age, neither is there any now in *to the* these days, neither tribe, nor family, nor people, nor *Ancients* city, among us, which worship gods made with *of the City* hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we know none other god, therefore we trust that he will not despise us, nor any of our nation. For if we ¹⁰ be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled ; and he will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our ¹⁵ heads among the Gentiles, wheresoever we shall be in bondage ; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour : but the Lord our God shall turn it to dishonour. ²⁰

Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. ²⁵ Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in

Judith's the fire, as he did them, for the examination of their
Vow hearts, neither hath he taken vengeance on us : but
the Lord doth scourge them that come near unto him,
to admonish them.

5 Then said Ozias to her, All that thou hast spoken
hast thou spoken with a good heart, and there is none
that may gainsay thy words. For this is not the
first day wherein thy wisdom is manifested ; but from
the beginning of thy days all the people have known
10 thy understanding, because the disposition of thine
heart is good. But the people were very thirsty, and
compelled us to do unto them as we have spoken,
and to bring an oath upon ourselves, which we will
not break. Therefore now pray thou for us, because
15 thou art a godly woman, and the Lord will send
us rain to fill our cisterns, and we shall faint no
more.

Then said Judith unto them, Hear me, and I will
do a thing, which shall go throughout all generations
20 to the children of our nation. Ye shall stand this
night in the gate, and I will go forth with my
waitingwoman : and within the days that ye have
promised to deliver the city to our enemies the Lord
will visit Israel by mine hand. But enquire not ye
of mine act : for I will not declare it unto you, till
25 the things be finished that I do.

Then said Ozias and the princes unto her, Go in
peace, and the Lord God be before thee, to take
vengeance on our enemies.

So they returned from the tent, and went to their *Judith's*
wards. *Prayer*



* Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed ; and about the time that the incense ⁵ of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said,

O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and ¹⁰ discovered the thigh to her shame, and polluted her virginity to her reproach ; for thou saidst, It shall not be so ; and yet they did so : wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants ¹⁵ with their lords, and the lords upon their thrones ; and has given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children ; which were moved with thy zeal, and abhorred the pollution of their blood, ²⁰ and called upon thee for aid : O God, O my God, hear me also a widow. For thou hast wrought not only those things, but also the things which fell out before, and which ensued after ; thou hast thought upon the things which are now, and which are to ²⁵ come. Yea, what things thou didst determine were ready at hand, and said, Lo, we are here : for all thy ways are prepared, and thy judgments are in thy

Judith's foreknowledge. For, behold, the Assyrians are
Prayer multiplied in their power; they are exalted with
horse and man; they glory in the strength of their
footmen; they trust in shield, and spear, and bow,
5 and sling; and know not that thou art the Lord that
brestest the battles: the Lord is thy name. Throw
down their strength in thy power, and bring down
their force in thy wrath: for they have purposed to
defile thy sanctuary, and to pollute the tabernacle
10 where thy glorious name resteth, and to cast down
with sword the horn of thy altar. Behold their pride,
and send thy wrath upon their heads: give into mine
hand, which am a widow, the power that I have
conceived. Smite by the deceit of my lips the
15 servant with the prince, and the prince with the
servant: break down their stateliness by the hand of
a woman. For thy power standeth not in multitude,
nor thy might in strong men: for thou art a God of
the afflicted, an helper of the oppressed, an upholder
20 of the weak, a protector of the forlorn, a saviour of
them that are without hope. I pray thee, I pray
thee, O God of my father, and God of the inheri-
tance of Israel, Lord of the heavens and earth,
Creator of the waters, King of every creature, hear
25 thou my prayer: and make my speech and deceit to
be their wound and stripe, who have purposed cruel
things against thy covenant, and thy hallowed house,
and against the top of Sion, and against the house of
the possession of thy children. And make every

nation and tribe to acknowledge that thou art the *Judith* God of all power and might, and that there is none *goes forth* other that protecteth the people of Israel but *from the* thou. *City*

—*—

* Now after that she had ceased to cry unto the God 5 of Israel, and had made an end of all these words, she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, and pulled off the sackcloth which she had on, and 10 put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the 15 life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her. Then she 20 gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread ; so she folded all these things together, and laid them upon her.

Thus they went forth to the gate of the city of 25 Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis. And when they saw her, that her countenance was

Judith altered, and her apparel was changed, they won-
meets with dered at her beauty very greatly, and said unto
the her,

Assyrians The God, the God of our fathers, give thee favour,
 5 and accomplish thine enterprises to the glory of the
 children of Israel, and to the exaltation of Jerusalem.
 Then they worshipped God. And she said unto
 them, Command the gates of the city to be opened
 unto me, that I may go forth to accomplish the things
 10 whereof ye have spoken with me. So they com-
 manded the young men to open unto her, as she had
 spoken. And when they had done so, Judith went
 out, she, and her maid with her; and the men of the
 city looked after her, until she was gone down the
 15 mountain, and till she had passed the valley, and
 could see her no more.

—*—

Thus they went straight forth in the valley: and
 the first watch of the Assyrians met her, and took
 her, and asked her, Of what people art thou? and
 20 whence comest thou? and whither goest thou? And
 she said, I am a woman of the Hebrews, and am
 fled from them: for they shall be given you to be
 consumed: and I am coming before Holofernes the
 chief captain of your army, to declare words of truth;
 25 and I will shew him a way, whereby he shall go, and
 win all the hill country, without losing the body or
 life of any one of his men.

Now when the men heard her words, and beheld

her countenance, they wondered greatly at her beauty, *Assyrians*
and said unto her, *admire*

Thou hast saved thy life, in that thou hast hasted *her Beauty*
to come down to the presence of our lord: now
therefore come to his tent, and some of us shall con- 5
duct thee, until they have delivered thee to his hands.
And when thou standest before him, be not afraid in
thine heart, but shew unto him according to thy word;
and he will entreat thee well.

Then they chose out of them an hundred men to 10
accompany her and her maid; and they brought her
to the tent of Holofernes. Then was there a con-
course throughout all the camp: for her coming was
noised among the tents, and they came about her, as
she stood without the tent of Holofernes, till they 15
told him of her. And they wondered at her beauty,
and admired the children of Israel because of her,
and every one said to his neighbour, Who would
despise this people, that have among them such
women? surely it is not good that one man of them 20
be left, who being let go might deceive the whole
earth. And they that lay near Holofernes went out,
and all his servants, and they brought her into the
tent.

Now Holofernes rested upon his bed under a 25
canopy, which was woven with purple, and gold, and
emeralds, and precious stones. So they shewed him
of her; and he came out before his tent with silver
lamps going before him. And when Judith was

Judith come before him and his servants, they all marvelled *meets* at the beauty of her countenance ; and she fell down *Holofernes* upon her face, and did reverence unto him : and his servants took her up.

5 * Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart : for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set
10 light by me, I would not have lifted up my spear against them, but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us : for thou art come for safeguard ; be of good comfort, thou shalt live
15 this night, and hereafter : for none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in
20 thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee ; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth
25 liveth, and as his power liveth, who hath sent thee for the upholding of every living thing : for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and

all his house. For we have heard of thy wisdom *Judith's*
 and thy policies, and it is reported in all the earth, *Speech to*
 that thou only art excellent in all the kingdom, and *Holofernes*
 mighty in knowledge, and wonderful in feats of war.
 Now as concerning the matter, which Achior did 5
 speak in thy council, we have heard his words ; for
 the men of Bethulia saved him, and he declared unto
 them all that he had spoken unto thee. Therefore,
 O lord and governor, reject not his word ; but lay it
 up in thine heart, for it is true : for our nation shall 10
 not be punished, neither can the sword prevail against
 them, except they sin against their God. And now,
 that my lord be not defeated and frustrate of his pur-
 pose, even death is now fallen upon them, and their
 sin hath overtaken them, wherewith they will pro- 15
 voke their God to anger, whensoever they shall do
 that which is not fit to be done : for their victuals
 fail them, and all their water is scant, and they have
 determined to lay hands upon their cattle, and pur-
 posed to consume all those things, that God hath 20
 forbidden them to eat by his laws : and are resolved
 to spend the firstfruits of the corn, and the tenths of
 wine and oil, which they had sanctified, and reserved
 for the priests that serve in Jerusalem before the face
 of our God ; the which things it is not lawful for 25
 any of the people so much as to touch with their
 hands. For they have sent some to Jerusalem, be-
 cause they also that dwell there have done the like,
 to bring them a licence from the senate.

Judith's Speech to Holofernes Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore I thine handmaid, knowing all this, am fled from their presence; 5 and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy 10 servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that 15 shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at 20 thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.



Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and 25 said, There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

Likewise Holofernes said unto her, God hath

done well to send thee before the people, that strength *Judith's*
might be in our hands, and destruction upon them *Plan*
that lightly regard my lord. And now thou art both
beautiful in thy countenance, and witty in thy words :
surely if thou do as thou hast spoken, thy God shall 5
be my God, and thou shalt dwell in the house
of king Nabuchodonosor, and shalt be renowned
through the whole earth.

* Then he commanded to bring her in where his
plate was set ; and bade that they should prepare for 10
her of his own meats, and that she should drink of
his own wine. And Judith said, I will not eat
thereof, lest there be an offence : but provision shall
be made for me of the things that I have brought.

Then Holofernes said unto her, If thy provision 15
should fail, how should we give thee the like ? for
there be none with us of thy nation. Then said
Judith unto him, As thy soul liveth, my lord, thine
handmaid shall not spend those things that I have,
before the Lord work by mine hand the things that 20
he hath determined.

Then the servants of Holofernes brought her into
the tent, and she slept till midnight, and she arose
when it was toward the morning watch, and sent to
Holofernes, saying, Let my lord now command that 25
thine handmaid may go forth unto prayer.

Then Holofernes commanded his guard that they
should not stay her : thus she abode in the camp
three days, and went out in the night into the valley

The Feast of Bethulia, and washed herself in a fountain of water
of Holo- by the camp. And when she came out, she besought
fernes the Lord God of Israel to direct her way to the
raising up of the children of her people. So she
5 came in clean, and remained in the tent, until she did
eat her meat at evening.

And in the fourth day Holofernes made a feast to
his own servants only, and called none of the officers
to the banquet. Then said he to Bagoas the eunuch,
10 who had charge over all that he had, Go now, and
persuade this Hebrew woman which is with thee,
that she come unto us, and eat and drink with us.
For, lo, it will be a shame for our person, if we shall
let such a woman go, not having had her company ;
15 for if we draw her not unto us, she will laugh us to
scorn.

Then went Bagoas from the presence of Holo-
fernes, and came to her, and he said, Let not this
fair damsel fear to come to my lord, and to be
20 honoured in his presence, and drink wine, and be
merry with us, and be made this day as one of the
daughters of the Assyrians, which serve in the house
of Nabuchodonosor. Then said Judith unto him,
Who am I now, that I should gainsay my lord ?
25 surely whatsoever pleaseth him I will do speedily,
and it shall be my joy unto the day of my death.

So she arose, and decked herself with her apparel
and all her woman's attire, and her maid went and
laid soft skins on the ground for her over against

Holofernes, which she had received of Bagoas for *Holofernes* her daily use, that she might sit and eat upon them. *calls*
Now when Judith came in and sat down, Holofernes *Judith*
his heart was ravished with her, and his mind was *to eat*
moved, and he desired greatly her company; for he *with him*
waited a time to deceive her, from the day that he
had seen her.

Then said Holofernes unto her, Drink now, and
be merry with us. So Judith said, I will drink now,
my lord, because my life is magnified in me this day ¹⁰
more than all the days since I was born. Then she
took and ate and drank before him what her maid
had prepared. And Holofernes took great delight
in her, and drank much more wine than he had drunk
at any time in one day since he was born. ¹⁵



* Now when the evening was come, his servants
made haste to depart, and Bagoas shut his tent with-
out, and dismissed the waiters from the presence of
his lord; and they went to their beds: for they were
all weary, because the feast had been long. And ²⁰
Judith was left alone in the tent, and Holofernes
lying along upon his bed: for he was filled with wine.
Now Judith had commanded her maid to stand with-
out her bedchamber, and to wait for her coming forth,
as she did daily: for she said she would go forth to ²⁵
her prayers, and she spake to Bagoas according to
the same purpose.

So all went forth, and none was left in the bed-

Judith chamber, neither little nor great. Then Judith,
slays standing by his bed, said in her heart,

Holofernes O Lord God of all power, look at this present
upon the works of mine hands for the exaltation of
5 Jerusalem. For now is the time to help thine inheritance, and to execute mine enterprizes to the
destruction of the enemies which are risen against us.

Then she came to the pillar of the bed, which
was at Holofernes' head, and took down his fauchion
10 from thence, and approached to his bed, and took
hold of the hair of his head, and said, Strengthen me,
O Lord God of Israel, this day. And she smote
twice upon his neck with all her might, and she took
away his head from him, and tumbled his body down
15 from the bed, and pulled down the canopy from the
pillars ; and anon after she went forth, and gave Holo-
fernes his head to her maid ; and she put it in her bag
of meat : so they twain went together according to
their custom unto prayer : and when they passed the
20 camp, they compassed the valley, and went up the
mountain of Bethulia, and came to the gates
thereof.

Then said Judith afar off to the watchmen at the
gate, Open, open now the gate : God, even our God,
25 is with us, to shew his power yet in Jerusalem, and
his forces against the enemy, as he hath even done
this day. Now when the men of her city heard
her voice, they made haste to go down to the gate
of their city, and they called the elders of the city.

And then they ran all together, both small and great, *Ozias* for it was strange unto them that she was come: so *blesse*s they opened the gate, and received them, and made *Judith* a fire for a light, and stood round about them. Then she said to them with a loud voice, 5

Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. So she took the head out of the bag, and shewed it, and said unto them, 10

Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I 15 went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and 20 said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. Then said Ozias unto her,

O daughter, blessed art thou of the Most High God above all the women upon the earth; and blessed be 25 the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. For this thy confidence shall not depart from the heart of

Holo- men, which remember the power of God for ever.
fernes' And God turn these things to thee for a perpetual
Head hung praise, to visit thee in good things, because thou hast
on the not spared thy life for the affliction of our nation, but
Walls hast revenged our ruin, walking a straight way before
our God.

And all the people said, So be it, so be it.

* Then said Judith unto them, Hear me now, my
brethren, and take this head, and hang it upon the
10 highest place of your walls. And so soon as the
morning shall appear, and the sun shall come forth
upon the earth, take ye every one his weapons, and go
forth every valiant man out of the city, and set ye a
captain over them, as though ye would go down into
15 the field toward the watch of the Assyrians; but go
not down. Then they shall take their armour, and
shall go into their camp; and raise up the captains of
the army of Assur, and they shall run to the tent of
Holofernes, but shall not find him: then fear shall
20 fall upon them, and they shall flee before your face.
So ye, and all that inhabit the coast of Israel, shall
pursue them, and overthrow them as they go. But
before ye do these things, call me Achior the
Ammonite, that he may see and know him that
25 despised the house of Israel, and that sent him to us,
as it were to his death.

Then they called Achior out of the house of
Ozias; and when he was come, and saw the head
of Holofernes in a man's hand in the assembly of the

people, he fell down on his face, and his spirit *The* failed. But when they had recovered him, he fell at *Assyrians* Judith's feet, and reverenced her, and said, Blessed *summon* art thou in all the tabernacle of Juda, and in all *Holofernes* nations, which hearing thy name shall be astonished. 5
Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. 10

And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city. And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was 15 joined unto the house of Israel unto this day.



And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain. But when the Assyrians 20 saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now 25 our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed. Then went in Bagoas, and knocked at

Terror the door of the tent ; for he thought that he had
of the slept with Judith.

Assyrians But because none answered, he opened it, and
went into the bedchamber, and found him cast upon
5 the floor dead, and his head was taken from him.
Therefore he cried with a loud voice, with weeping,
and sighing, and a mighty cry, and rent his garments.
After he went into the tent where Judith lodged :
and when he found her not, he leaped out to the
10 people, and cried,

These slaves have dealt treacherously ; one woman
of the Hebrews hath brought shame upon the house
of king Nabuchodonosor : for, behold, Holofernes
lieth upon the ground without a head. When the
15 captains of the Assyrians' army heard these words,
they rent their coats, and their minds were wonder-
fully troubled, and there was a cry and a very great
noise throughout the camp.

* And when they that were in the tents heard, they
20 were astonished at the thing that was done. And
fear and trembling fell upon them, so that there was
no man that durst abide in the sight of his neighbour,
but rushing out all together, they fled into every way
of the plain, and of the hill country. They also that
25 had camped in the mountains round about Bethulia
fled away. Then the children of Israel, every one
that was a warrior among them, rushed out upon
them.

Then sent Ozias to Betomasthem, and to Bebai,

and Chobai, and Cola, and to all the coasts of Israel, *Slaughter* such as should tell the things that were done, and *of the* that all should rush forth upon their enemies to destroy *Assyrians* them.

Now when the children of Israel heard it, they ⁵ all fell upon them with one consent, and slew them unto Chobai : likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and ¹⁰ in Galilee, chased them with a great slaughter, until they were past Damascus⁸ and the borders thereof.

And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. ¹⁵

And the children of Israel that returned from the slaughter had that which remained ; and the villages and the cities, that were in the mountains and in the plain, gat many spoils : for the multitude was very great. ²⁰

Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

And when they came unto her, they blessed her ²⁵ with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation :

Thou hast done all these things by thine hand :

Judith's thou hast done much good to Israel, and God is *Reward* pleased therewith : blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

5 And the people spoiled the camp the space of thirty days : and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff : and she took it, and laid it on her mule ; and made ready her carts, and laid them
10 thereon.

Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her : and she took branches in her hand, and gave also to the women that were with her.

15 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women : and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

20 * Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals : tune unto him a
25 new psalm : exalt him, and call upon his name.

For God breaketh the battles : for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

Assur came out of the mountains from the north,

he came with ten thousands of his army, the multitude *Judith's*
whereof stopped the torrents, and their horsemen *Song of*
have covered the hills. *Thanks-*

He bragged that he would burn up my borders, *giving*
and kill my young men with the sword, and dash the 5
sucking children against the ground, and make mine
infants as a prey, and my virgins as a spoil.

But the Almighty Lord hath disappointed them
by the hand of a woman.

For the mighty one did not fall by the young men, 10
neither did the sons of the Titans smite him, nor
high giants set upon him : but Judith the daughter
of Merari weakened him with the beauty of her
countenance.

For she put off the garment of her widowhood for 15
the exaltation of those that were oppressed in Israel,
and anointed her face with ointment, and bound her
hair in a tire, and took a linen garment to deceive him.

Her sandals ravished his eyes, her beauty took his
mind prisoner, and the fauchion passed through his 20
neck.

The Persians quaked at her boldness, and the
Medes were daunted at her hardiness.

Then my afflicted shouted for joy, and my weak
ones cried aloud ; but they were astonished : these 25
lifted up their voices, but they were overthrown.

The sons of the damsels have pierced them
through, and wounded them as fugitives' children :
they perished by the battle of the Lord.

Judith's I will sing unto the Lord a new song : O Lord,
Song of thou art great and glorious, wonderful in strength,
Thanks- and invincible.

giving Let all creatures serve thee : for thou spakest, and
5 they were made, thou didst send forth thy spirit, and
it created them, and there is none that can resist thy
voice.

For the mountains shall be moved from their
foundations with the waters, the rocks shall melt as
10 wax at thy presence : yet thou art merciful to them
that fear thee.

For all sacrifice is too little for a sweet savour unto
thee, and all the fat is not sufficient for thy burnt
offering : but he that feareth the Lord is great at
15 all times.

Woe to the nations that rise up against my
kindred ! the Lord Almighty will take vengeance of
them in the day of judgment, in putting fire and
worms in their flesh ; and they shall feel them, and
20 weep for ever.

Now as soon as they entered into Jerusalem, they
worshipped the Lord ; and as soon as the people
were purified, they offered their burnt offerings, and
their free offerings, and their gifts.

25 Judith also dedicated all the stuff of Holofernes,
which the people had given her, and gave the canopy,
which she had taken out of his bedchamber, for a
gift unto the Lord.

So the people continued feasting in Jerusalem,

before the sanctuary for the space of three months, *Death of Judith*
and Judith remained with them.

After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time 5 honourable in all the country. And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. But she increased more and more in honour, and waxed old in her husband's house, being 10 an hundred and five years old, and made her maid free ; so she died in Bethulia : and they buried her in the cave of her husband Manasses.

And the house of Israel lamented her seven days : and before she died, she did distribute her goods to 15 all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

And there was none that made the children of Israel any more afraid in the days of Judith, nor a 20 long time after her death.

The History of the Destruction OF Bel and the Dragon

(Cut off from the end of Daniel.)

The **A**ND king Astyages was gathered to his fathers,
Worship and Cyrus of Persia received his kingdom.
of Bel And Daniel conversed with the king, and was
honoured above all his friends. Now the Babylonians
5 had an idol, called Bel, and there were spent upon
him every day twelve great measures of fine flour,
and forty sheep, and six vessels of wine. And the
king worshipped it, and went daily to adore it: but
Daniel worshipped his own God.

10 And the king said unto him, Why dost not thou
worship Bel? Who answered and said, Because I
may not worship idols made with hands, but the
living God, who hath created the heaven and the
earth, and hath sovereignty over all flesh. Then
15 said the king unto him, Thinkest thou not that Bel
is a living God? seest thou not how much he eateth
and drinketh every day?

Then Daniel smiled, and said, O king, be not
deceived: for this is but clay within, and brass

Bel and the Dragon So

Ver. 7-16.

without, and did never eat or drink any thing. So *Daniel's* the king was wroth, and called for his priests, and *Reply to* said unto them, If ye tell me not who this is that *Cyrus* devoureth these expenses, ye shall die. But if ye can certify me that Bel devoureth them, then Daniel 5 shall die; for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

Now the priests of Bel were threescore and ten, beside their wives and children. And the king went 10 with Daniel into the temple of Bel. So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; and to morrow when thou comest in, if thou findest not that 15 Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things. So when they were 20 gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's 25 signet, and so departed.

Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. In the morning betime

How the the king arose, and Daniel with him. And the *King was* king said, Daniel, are the seals whole? And he *deceived* said, Yea, O king, they be whole. And as soon as he had opened the doer, the king looked upon the
5 table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. And the king said, I
10 see the footsteps of men, women, and children. And then the king was angry, and took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. Therefore the king slew
15 them, and delivered Bel into Daniel's power, who destroyed him and his temple.

And in that same place there was a great dragon, which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that this is of
20 brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him. Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. But give me leave, O king, and I shall slay
25 this dragon without sword or staff. The king said, I give thee leave. Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth,

and so the dragon burst in sunder : and Daniel said, *Daniel in
Lo, these are the gods ye worship.* *the Lion's*

When they of Babylon heard that, they took great *Den*
indignation, and conspired against the king, saying,
The king is become a Jew, and he hath destroyed 5
Bel, he hath slain the dragon, and put the priests to
death. So they came to the king, and said, Deliver
us Daniel, or else we will destroy thee and thine
house. Now when the king saw that they pressed
him sore, being constrained, he delivered Daniel unto 10
them : who cast him into the lions' den : where he
was six days. And in the den there were seven
lions, and they had given them every day two
carcases, and two sheep : which then were not given
to them, to the intent they might devour Daniel. 15

Now there was in Jewry a prophet, called Habbacuc,
who had made pottage, and had broken bread in a
bowl, and was going into the field, for to bring it to
the reapers. But the angel of the Lord said unto
Habbacuc, Go, carry the dinner that thou hast into 20
Babylon unto Daniel, who is in the lions' den. And
Habbacuc said, Lord, I never saw Babylon ; neither
do I know where the den is. Then the angel of the
Lord took him by the crown, and bare him by the
hair of his head, and through the vehemency of his 25
spirit set him in Babylon over the den.

And Habbacuc cried, saying, O Daniel, Daniel,
take the dinner which God hath sent thee. And
Daniel said, Thou hast remembered me, O God :

Susanna's neither hast thou forsaken them that seek thee and
Rectitude love thee. So Daniel arose, and did eat: and the
 angel of the Lord set Habbacuc in his own place
 again immediately.

5 Upon the seventh day the king went to bewail
 Daniel: and when he came to the den, he looked in,
 and, behold, Daniel was sitting. Then cried the
 king with a loud voice, saying, Great art thou, O
 Lord God of Daniel, and there is none other beside
 10 thee. And he drew him out, and cast those that
 were the cause of his destruction into the den: and
 they were devoured in a moment before his face.

The History of Susanna,

Set apart from the beginning of *Daniel*, because it is
 not in the Hebrew, as neither the Narration of
Bel and the Dragon.

15 **T**HERE dwelt a man in Babylon, called Joacim:
 and he took a wife, whose name was Susanna,
 the daughter of Chelcias, a very fair woman, and one
 that feared the Lord. Her parents also were
 righteous, and taught their daughter according to the

law of Moses. Now Joacim was a great rich man, *The*
and had a fair garden joining unto his house : and to *Elders*
him resorted the Jews ; because he was more honour- *fall in*
able than all others. —*— *Love with*
her.

The same year were appointed two of the ancients 5
of the people to be judges, such as the Lord spake
of, that wickedness came from Babylon from ancient
judges, who seemed to govern the people. These
kept much at Joacim's house : and all that had any
suits in law came unto them. Now when the people 10
departed away at noon, Susanna went into her
husband's garden to walk. And the two elders saw
her going in every day, and walking : so that their
lust was inflamed toward her. And they perverted
their own mind, and turned away their eyes, that 15
they might not look unto heaven, nor remember
just judgments. And albeit they both were wounded
with her love, yet durst not one shew another his
grief. For they were ashamed to declare their lust,
that they desired to have to do with her. Yet they 20
watched diligently from day to day to see her.
And the one said to the other, Let us now go home :
for it is dinner time.

So when they were gone out, they parted the one
from the other, and turning back again they came to 25
the same place ; and after that they had asked one
another the cause, they acknowledged their lust : then

The appointed they a time both together, when they
Demand might find her alone.

*by the
 Elders*

—*—

And it fell out, as they watched a fit time, she went in as before with two maids only, and she was
 5 desirous to wash herself in the garden: for it was hot. And there was no body there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may
 10 wash me. And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

—*—

15 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut, that no man can see us, and we are in love with thee: therefore consent unto us, and lie with us. If thou wilt not, we will bear
 20 witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto
 25 me: and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. With that

Susanna cried with a loud voice: and the two elders *False* cried out against her. Then ran the one, and opened *Witness* the garden door. So when the servants of the house *of the* heard the cry in the garden, they rushed in at a privy *Elders* door, to see what was done unto her. 5

But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders 10 came also full of mischievous imagination against Susanna to put her to death; and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. So she came with her father and mother, her children, and all 15 her kindred.

Now Susanna was a very delicate woman, and beauteous to behold. And these wicked men commanded to uncover her *face*, (for she was covered) that they might be filled with her beauty. There- 20 fore her friends and all that saw her wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping looked up toward heaven: for her heart trusted in the Lord. 25

And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. Then a young man, who there was hid, came unto her, and

Daniel's lay with her. Then we that stood in a corner of *Indigna-* the garden, seeing this wickedness, ran unto them.
tion And when we saw them together, the man we could not hold : for he was stronger than we, and opened
5 the door, and leaped out. But having taken this woman, we asked who the young man was, but she would not tell us : these things do we testify.

Then the assembly believed them, as those that were the elders and judges of the people : so they
10 condemned her to death.

Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be : thou knowest that they have borne false witness against me, and,
15 behold, I must die ; whereas I never did such things as these men have maliciously invented against me. And the Lord heard her voice.

—*—

Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth,
20 whose name was Daniel : who cried with a loud voice, I am clear from the blood of this woman. Then all the people turned them toward him, and said, What mean these words that thou hast spoken ? So he standing in the midst of them said, Are ye
25 such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel ? Return again to the place of judgment : for they have borne false witness against

her. Wherefore all the people turned again in haste, *Daniel's*
and the elders said unto him, Come, sit down among *Plan to*
us, and shew it us, seeing God hath given thee the *discover*
honour of an elder. *the Lie*

Then said Daniel unto them, Put these two aside ⁵
one far from another, and I will examine them.
So when they were put asunder one from another,
he called one of them, and said unto him, O thou
that art waxen old in wickedness, now thy sins which
thou hast committed aforetime are come *to light*: for ¹⁰
thou hast pronounced false judgment, and hast con-
demned the innocent, and hast let the guilty go free;
albeit the Lord saith, The innocent and righteous
shalt thou not slay. Now then, if thou hast seen
her, tell me, Under what tree sawest thou them ¹⁵
companying together? Who answered, Under a
mastick tree. And Daniel said, Very well; thou
hast lied against thine own head; for even now the
angel of God hath received the sentence of God to
cut thee in two. So he put him aside, and com- ²⁰
manded to bring the other, and said unto him, O
thou seed of Chanaan, and not of Juda, beauty hath
deceived thee, and lust hath perverted thine heart.
Thus have ye dealt with the daughters of Israel, and
they for fear companied with you: but the daughter ²⁵
of Juda would not abide your wickedness. Now
therefore tell me, Under what tree didst thou take
them companying together? Who answered, Under
an holm tree.

Susanna Then said Daniel unto him, Well; thou hast also
vindicated lied against thine own head: for the angel of God
waiteth with the sword to cut thee in two, that he
may destroy you. With that all the assembly cried
5 out with a loud voice, and praised God, who saveth
them that trust in him. And they rose against the
two elders, for Daniel had convicted them of false
witness by their own mouth: and according to the
law of Moses they did unto them in such sort as they
10 maliciously intended to do to their neighbour: and
they put them to death. Thus the innocent blood
was saved the same day.



Therefore Chelcias and his wife praised God for
their daughter Susanna, with Joacim her husband,
15 and all the kindred, because there was no dishonesty
found in her. From that day forth was Daniel had
in great reputation in the sight of the people.

The Song of the Three Holy Children

Which followeth in the third Chapter of DANIEL, after this place,—*fell down bound into the midst of the burning fiery furnace.*—Verse 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—verse 24.

AND they walked in the midst of the fire, *The Three*
praising God, and blessing the Lord. Then *Jews in*
Azarias stood up, and prayed on this manner; and *the Fiery*
opening his mouth in the midst of the fire said, *Furnace*

Blessed art thou, O Lord God of our fathers :
thy name is worthy to be praised and glorified for
evermore : for thou art righteous in all the things
that thou hast done to us : yea, true are all thy
works, thy ways are right, and all thy judgments
truth. In all the things that thou hast brought upon
us, and upon the holy city of our fathers, *even*
Jerusalem, thou hast executed true judgment : for
according to truth and judgment didst thou bring all
these things upon us because of our sins. For we

Prayer to have sinned and committed iniquity, departing from
God for thee. In all things have we trespassed, and not
Help obeyed thy commandments, nor kept them, neither
 done as thou hast commanded us, that it might go
 5 well with us. Wherefore all that thou hast brought
 upon us, and everything that thou hast done to us,
 thou hast done in true judgment. And thou didst
 deliver us into the hands of lawless enemies, most
 hateful forsakers of *God*, and to an unjust king, and
 10 the most wicked in all the world. And now we
 cannot open our mouths, we are become a shame and
 reproach to thy servants, and to them that worship
 thee. Yet deliver us not up wholly, for thy name's
 sake, neither disannul thou thy covenant: and cause
 15 not thy mercy to depart from us, for thy beloved
 Abraham's sake, for thy servant Isaac's sake, and for
 thy holy Israel's sake; to whom thou hast spoken
 and promised, that thou wouldest multiply their seed
 as the stars of heaven, and as the sand that lieth upon
 20 the seashore.



For we, O Lord, are become less than any nation,
 and be kept under this day in all the world because
 of our sins. Neither is there at this time prince, or
 prophet, or leader, or burnt offering, or sacrifice, or
 25 oblation, or incense, or place to sacrifice before thee,
 and to find mercy. Nevertheless in a contrite heart
 and an humble spirit let us be accepted. Like as in
 the burnt offerings of rams and bullocks, and like as in

Three Holy Children ☛ Ver. 17-28.

ten thousand of fat lambs : so let our sacrifice be in *The*
thy sight this day, and *grant* that we may wholly go *Furnace*
after thee : for they shall not be confounded that put *heated to*
their trust in thee. *the utmost*



And now we follow thee with all our heart, we 5
fear thee, and seek thy face. Put us not to shame :
but deal with us after thy lovingkindness, and accord-
ing to the multitude of thy mercies. Deliver us also
according to thy marvellous works, and give glory to
thy name, O Lord : and let all them that do thy 10
servants hurt be ashamed ; and let them be con-
founded in all their power and might, and let their
strength be broken ; and let them know that thou art
Lord, the only God, and glorious over the whole world.

And the king's servants, that put them in, ceased 15
not to make the oven hot with rosin, pitch, tow,
and small wood ; so that the flame streamed forth
above the furnace forty and nine cubits. And
it passed through, and burned those Chaldeans it
found about the furnace. But the angel of the 20
Lord came down into the oven together with
Azarias and his fellows, and smote the flame of the
fire out of the oven ; and made the midst of the furnace
as it had been a moist whistling wind, so that the fire
touched them not at all, neither hurt nor troubled 25
them.



Then the three, as out of one mouth, praised,
glorified, and blessed, God in the furnace, saying,

Song of Blessed art thou, O Lord God of our fathers : and
Exultation to be praised and exalted above all for ever. And
and blessed is thy glorious and holy name : and to be
Triumph praised and exalted above all for ever. Blessed art
 5 thou in the temple of thine holy glory : and to be
 praised and glorified above all for ever. Blessed art
 thou that beholdest the depths, and sittest upon the
 cherubims : and to be praised and exalted above all
 for ever. Blessed art thou on the glorious throne of
 10 thy kingdom : and to be praised and glorified above
 all for ever. Blessed art thou in the firmament of
 heaven : and above all to be praised and glorified for
 ever. O all ye works of the Lord, bless ye the Lord :
 praise and exalt him above all for ever. O ye
 15 heavens, bless ye the Lord : praise and exalt him
 above all for ever. O ye angels of the Lord, bless
 ye the Lord : praise and exalt him above all for ever.
 O all ye waters that be above the heaven, bless ye the
 Lord : praise and exalt him above all for ever. O
 20 all ye powers of the Lord, bless ye the Lord :
 praise and exalt him above all for ever. O ye sun
 and moon, bless ye the Lord : praise and exalt him
 above all for ever. O ye stars of heaven, bless ye
 the Lord : praise and exalt him above all for ever.
 25 O every shower and dew, bless ye the Lord : praise
 and exalt him above all for ever. O all ye winds,
 bless ye the Lord : praise and exalt him above all for
 ever. O ye fire and heat, bless ye the Lord : praise
 and exalt him above all for ever. O ye winter and

Three Holy Children 50 Ver. 45-60.

summer, bless ye the Lord : praise and exalt him *Song of*
above all for ever. O ye dewes and storms of snow, *Exultation*
bless ye the Lord : praise and exalt him above all for *and*
ever. O ye nights and days, bless ye the Lord : *Triumph*
praise and exalt him above all for ever. O ye light 5
and darkness, bless ye the Lord : praise and exalt
him above all for ever. O ye ice and cold, bless ye
the Lord : praise and exalt him above all for ever.
O ye frost and snow, bless ye the Lord : praise and
exalt him above all for ever. O ye lightnings and 10
clouds, bless ye the Lord : praise and exalt him
above all for ever.



O let the earth bless the Lord : praise and exalt
him above all for ever. O ye mountains and little
hills, bless ye the Lord : praise and exalt him above 15
all for ever. O all ye things that grow on the
earth, bless ye the Lord : praise and exalt him above
all for ever. O ye fountains, bless ye the Lord :
praise and exalt him above all for ever. O ye seas
and rivers, bless ye the Lord : praise and exalt him 20
above all for ever. O ye whales, and all that move
in the waters, bless ye the Lord : praise and exalt
him above all for ever. O all ye fowls of the air,
bless ye the Lord : praise and exalt him above all
for ever. O all ye beasts and cattle, bless ye the 25
Lord : praise and exalt him above all for ever.



O ye children of men, bless ye the Lord : praise

Song of and exalt him above all for ever. O Israel, bless ye
Thanks- the Lord : praise and exalt him above all for ever.

giving O ye priests of the Lord, bless ye the Lord : praise
and exalt him above all for ever. O ye servants of
5 the Lord, bless ye the Lord : praise and exalt him
above all for ever. O ye spirits and souls of the
righteous, bless ye the Lord : praise and exalt him
above all for ever. O ye holy and humble men of
heart, bless ye the Lord : praise and exalt him above
10 all for ever.



O Ananias, Azarias, and Misael, bless ye the
Lord : praise and exalt him above all for ever : for
he hath delivered us from hell, and saved us from the
hand of death, and delivered us out of the midst of
15 the furnace *and* burning flame : even out of the midst
of the fire hath he delivered us. O give thanks unto
the Lord, because he is gracious : for his mercy
endureth for ever. O all ye that worship the Lord,
bless the God of gods, praise him, and give him
20 thanks : for his mercy *endureth* for ever.

The Prayer of Manasses

King of Judah

When he was holden captive in Babylon.

O LORD, Almighty God of our fathers, *Prayer of*
Abraham, Isaac, and Jacob, and of their *Repentance*
righteous seed; who hast made heaven and earth,
with all the ornament thereof; who hast bound the
sea by the word of thy commandment; who hast 5
shut up the deep, and sealed it by thy terrible and
glorious name; whom all men fear, and tremble
before thy power; for the majesty of thy glory
cannot be borne, and thine angry threatening toward
sinners is importable: but thy merciful promise is 10
unmeasurable and unsearchable; for thou art the
Most High Lord, of great compassion, longsuffering,
very merciful, and repentest of the evils of men.
Thou, O Lord, according to thy great goodness
hast promised repentance and forgiveness to them 15
that have sinned against thee: and of thine infinite
mercies hast appointed repentance unto sinners, that
they may be saved. Thou therefore, O Lord, that
art the God of the just, hast not appointed repent-

☛ The Prayer of Manasses

Manasses' ance to the just, as to Abraham, and Isaac, and
Confession Jacob, which have not sinned against thee ; but thou
of Sin hast appointed repentance unto me that am a sinner :
for I have sinned above the number of the sands of
5 the sea. My transgressions, O Lord, are multiplied :
my transgressions are multiplied, and I am not
worthy to behold and see the height of heaven for
the multitude of mine iniquities. I am bowed
down with many iron bands, that I cannot lift up
10 mine head, neither have any release : for I have
provoked thy wrath, and done evil before thee : I did
not thy will, neither kept I thy commandments : I
have set up abominations, and have multiplied offences.
Now therefore I bow the knee of mine heart,
15 beseeching thee of grace. I have sinned, O Lord,
I have sinned, and I acknowledge mine iniquities :
wherefore, I humbly beseech thee, forgive me, O
Lord, forgive me, and destroy me not with mine
iniquities. Be not angry with me for ever, by
20 reserving evil for me ; neither condemn me into the
lower parts of the earth. For thou art the God,
even the God of them that repent ; and in me thou
wilt shew all thy goodness : for thou wilt save me,
that am unworthy, according to thy great mercy.
25 Therefore I will praise thee for ever all the days of
my life : for all the powers of the heavens do praise
thee, and thine is the glory for ever and ever.
Amen.

Notes

THE BOOK OF TOBIT.

p. 1, l. 4. 'Enemessar,' corruption of Shalmaneser, which is the reading of the Chaldee, Syriac and Latin texts. It was, however, Tiglath-Pileser III., and not Shalmaneser, who carried the Naphthalites into captivity (2 Kings xv. 29). 'Nephthali,' moreover, was the name of a tribe, not of a city. By 'Thisbe' probably Tishbi (1 Kings xvii. 1) is meant. 'Aser' may be Hazor.

p. 1, l. 21. 'The heifer Baal.' The golden 'calves' of Dan and Beth-el were symbols of Yahweh rather than of the Phoenician Baal. See, however, Hosea ii. 16.

p. 2, l. 18. 'purveyor,' rather 'steward.' Assyrian contract-tablets show that Israelitish exiles could rise to high offices of state at Nineveh in the age in which the story of Tobit is laid.

p. 2, l. 20. 'Rages,' Persian Raga, the capital of Media Rhagiana. The ruins, now called Rhei, are about five miles from Teherân.

p. 2, l. 25. Centuries before the Mosaic age the Egyptian follower of Osiris was required to 'give bread to the hungry, water to the thirsty, and clothing to the naked.' The formula appears to be of Egyptian origin. Here, as in iv. 16, alms is substituted for the 'water' of the original.

p. 2, l. 29. 'Sennacherib' was the son and successor of Sargon, and was not related to Shalmaneser. The error is due to the supposition that the 'Shalmaneser' of 2 Kings xvii. 3 and 'the king of Asyria' of 2 Kings xvii. 6 were one and the same. We have learnt, however, from the cuneiform inscriptions that the latter was the usurper Sargon.

p. 3, l. 12. Another mistaken inference from the words of

the Old Testament. From 2 Kings xix. 36, 37, it was assumed that the murder of Sennacherib must have taken place shortly after his return from the campaign in Judah. In reality an interval of twenty years separated the two events.

p. 5, l. 2. *Cp.* Job ii. 9.

p. 6, l. 4. 'Asmodeus,' the Persian Aeshma-daeva, who is called 'the wicked Aeshma' in the Avesta, and ranked next to Anglo-Mainyus, the representative of evil.

p. 7, l. 6. 'Raphael'; *see* xii. 15. In accordance with his name the Hebrew text describes him as 'the prince who is set over healing.' In the Book of Enoch Rafael is ordered to bind Azazel; *see* Tobit viii. 3.

p. 9, l. 8. 'Pour out,' *i.e.*, 'give freely.'

p. 11, l. 4. About tenpence.

p. 11, l. 14. Among Semitic peoples the dog was usually accounted unclean; its introduction here is a mark of Persian influence. No mention of it, however, is made in the Chaldee and Latin texts, and the Chaldee text also omits it in xi. 4. The dog is referred to in the Vulgate text of vi. 1.

p. 11, l. 29. The exaggeration is characteristic of the Haggada. It is probably a reminiscence of the story of Jonah, and has been toned down in the Chaldee text, where only the bread of Tobias is said to have been devoured.

p. 13, l. 1. *See* Numb. xxvii. 8 and xxxvi. 6 *sqq.*, where, however, nothing is said about the penalty of death, the reference to which is accordingly absent in the Chaldee and Vulgate texts.

p. 14, l. 8. For 'Edna' the Latin versions have the more familiar Anna.

p. 16, l. 5. That is, into the desert, the home of the demons according to the ancient Babylonians, whose belief on the subject is reflected in the Talmud. *Cp.* Isa. xiii. 21 and Matt. xii. 43.

p. 17, l. 3. The 'elect,' omitted in the Chaldee text, probably means the post-Exilic community.

p. 19, l. 2. A Haggadic extension of the Fifth Commandment.

p. 19, l. 14. The Old Latin has Charam, the Vulgate Charan (Harran), the Chaldee, Akris, 'over against Nineveh.'

p. 22, l. 2. The doctrine of angelic intercession is of Babylonian origin (*see* xii. 15, Rev. viii. 3, 4).

p. 22, l. 19. Later Jewish theology made 'the heavenly glory' the food of the angels. Contrast with this Luke xxiv. 39, 43.

p. 22, l. 21. *Cp.* Rev. i. 11, 19.

p. 22, l. 28. This chapter is not represented in Chaldee text.

p. 23, l. 26. The Vulgate has 'Civitas Dei.'

p. 24, l. 17. *Cp.* Isa. liv. 11, 12. Through Tobit the imagery has passed to the Apocalypse (Rev. xxi. 18-21).

p. 25, ll. 4-19. The reference here is plainly to the second Temple, and not to the age of Hadrian, as has been imagined by some German commentators.

p. 26, l. 1. The story here referred to (which is omitted in the Chaldee text) is a different version of that which we find in the Book of Esther, Achiacharus taking the place of Mordechai. Unfortunately we know nothing of it beyond what is stated in the present passage. The Syriac text has, 'Remember how Ahab requited Akikar who brought up Tobit,' where Ahab is a corruption of Aman. For Manasses the Old Latin and Syriac have Achiacharus (Akikar).

p. 26, l. 24. Assuerus or Xerxes is substituted for Cyaxares, the real conqueror of Nineveh, 'Darius the Mede' being said in Dan. ix. 1 to have been the son of 'Ahasuerus.' As 'Darius the Mede' was sixty-two years in B.C. 538 (Dan. v. 31), the fall of Nineveh in B.C. 606 would have occurred in the time of his father. Similarly Nabuchodonosor or Nebuchadrezzar is substituted for his father Nabopolassar, Belshazzar being called the son of Nebuchadrezzar in Dan. v. 2.

THE BOOK OF JUDITH.

p. 27, l. 2. 'Nineve' was a ruin before Nebuchadrezzar began to reign at Babylon. 'Arphaxad,' the name of a district or people, is taken from Gen. x. 22, and is perhaps an echo of Arbaces.

The description of the fortifications of 'Ecbatane' does not agree with that given by *Herodotus* I. 98, the city walls being confused with those of the citadel.

p. 27, l. 20. The name of 'Arioch' comes from Gen. xiv. 1. *Cp.* Dan. ii. 14. 'Chelod' may be Kaldâ, the Chaldeans who inhabited the marshes in the southern part of Babylonia.

p. 27, l. 23. 'Assyrians' is used in the later Greek sense of the word, meaning the Babylonians.

p. 28, l. 7. 'Chelus' seems to be intended for Elusa, the modern Khaluza, north of 'the river of Egypt' (*El-Arish*) and Kadesh-barnea.

p. 29, l. 20. 'Holofernes' seems to be Orophernes, a Persian name met with in the history of Cappadocia. A prince of the name was king of Cappadocia in B.C. 158.

p. 30, l. 2. 'earth and water,' the usual symbol of tribute and submission in the Persian age.

p. 31, l. 12. The Syriac has Bêth-qtlath (? 'House of slaughter'). Eastern Cilicia would have been more than three days' journey distant from Nineveh.

p. 31, l. 18. 'Rasses' must be the Rosh of Ezek. xxxviii. 2, where the Hebrew has 'prince of Rosh, Meshech and Tubal' (instead of the A.V. 'chief prince of Meshech and Tubal'). The Syriac has Tiras (Gen. x. 2), the Vulgate, Tharsis.

p. 32, l. 8. 'Ocina' is probably intended for Acre; Assyrian Akku. Sur is Tyre, which has already been named under its Greek form; Jemnaan is Jamnia (Yabneh).

p. 32, l. 25. *Cp.* Dan. iii. 5, vi. 12. We may see here a reference to the divine honours claimed by the Greek kings of Syria.

p. 33, l. 4. 'The great saw-like ridge,' or *sierra*, 'of Judea.' But the Greek text is probably corrupt.

p. 33, l. 5. 'Scythopolis,' the Greek name of Beth-shean. 'Carriages' = baggage.

p. 33, l. 15. Nebuchadrezzar, after being made a king of Nineveh, is now transferred to the age of Cyrus and the return from the captivity!

p. 33, l. 21. 'Belmen' is Baal-meon ; but there is a variant reading Abel-main. 'Choba' occurs again in xv. 5. 'Esora' may be Hazor, but the Syriac has Beth-horon.

p. 33, l. 28. The high priest Joiakim lived after the Exile (Neh. xii. 10), and therefore after Nebuchadrezzar's death.

p. 34, l. 1. 'Bethulia' is probably a symbolical name, formed in allusion to *bethûlath bath Ziyôn*, 'the virgin daughter of Zion' (Isa. xxxvii. 22), that is to say Jerusalem. The Jewish Midrashim substitute Jerusalem for Bethulia.

p. 37, l. 4. 'Sychemite' is substituted for Hivite (*see* Gen. xxxiv. 2).

p. 38, l. 12. The Moabites are called 'the hirelings of Ephraim,' because Mesha of Moab is stated, in 2 Kings iii. 4, to have paid tribute to Ahab. In ver. 5, however, Ephraim has become Ammon. The Old Latin and Syriac accordingly have 'Achior, and all the sons of Moab, and the hirelings of Ammon.'

p. 41, l. 9. 'Cyamon' means 'Bean-field' in Greek. The Old Latin text has Chelmona.

p. 43, l. 3. 'Ekrebel' is probably the modern village of Akraba, ten miles south-east of Nablûs. For 'Mochmur' the Syriac has Peor.

p. 45, l. 8. *Cp.* 2 Kings iv. 19, 20.

p. 45, l. 17. *Cp.* Mark xv. 42. The Sabbath began on Friday evening. Observing the eve of the festival is a mark of late date.

p. 47, l. 3. The point of view of the writer is that of his own age.

p. 47, l. 23. Perhaps 'sanctuary' includes the 'temple' and 'altar' which follow.

p. 51, l. 9. After the Captivity the strict observance of the Sabbath did more than anything else to separate the restored Jewish community from the people among whom they dwelt.

p. 51, l. 14. 'Tire' = turban, as in xvi. 8.

p. 53, l. 26. 'Canopy' = mosquito-net.

p. 55, ll. 12-26. Here again is a reflection of the over-scrupulous conformity of the anti-Hellenistic party at Jerusalem with the letter of the Law. *Cp.* Levit. xxii. 10-16.

p. 55, l. 27. Perhaps there is a reference to the Maccabees

fighting on the Sabbath (1 Macc. ii. 41). The 'senate' or 'counsel of elders' is the Sanhedrim, as in xv. 8.

p. 57, l. 10. 'Plate' = silver plate dinner-service.

p. 57, l. 15. It is taken for granted that Holofernes is acquainted with the post-Exilic ceremonialism of the Jew, which prevented his eating what had been prepared by Gentile hands.

p. 58, l. 9. 'Bagoas' is a Persian name, unknown in Western Asia before the conquests of Cyrus.

p. 65, l. 1. 'Chobai' seems to be borrowed from the Hobah of Gen. xiv. 15. The 14th chapter of Genesis was a favourite with the writers of Haggadah. The proper names in it lent themselves to Haggadist interpretation and amplification, while in the victory of Abraham over the Babylonian kings the Jew saw a type and forecast of that which he believed his race was destined to achieve over the Gentile world.

p. 67, l. 10. Here we have a reference to Greek mythology in which the Titans and the giants were distinguished from one another. The expression belongs to the age of the Sibylline Oracles. In 2 Sam. v. 18 the Hebrew Rephaim is translated 'Titans' in the Septuagint.

p. 68, l. 12. An echo of the teaching of the prophets, which harmonises but imperfectly with the insistence upon the importance of ceremonial details in other parts of the book. *Cp.* Ps. l. 8-15.

p. 68, l. 16. *Cp.* Mark ix. 44, 48. The idea is found first in Isa. lxvi. 24, and a spiritual signification was given to it in the age which saw the rise of Pharisaism. In Isaiah the reference is to the cremation of half-decomposed corpses on the battle-field.

p. 69, l. 20. The Vulgate adds: 'And the day of the victory is commemorated as a festival by the Hebrews, and observed by the Jews from that time unto this day.' The Jewish Midrashim make the festival that of the Khanukka or Dedication established by Judas Maccabeus, and transform Judith, 'the Jewess,' into a sister of Judas Maccabeus, Holofernes being apparently identified with Nikanor.

BEL AND THE DRAGON.

p. 70, l. 1. The writer of *Bel and the Dragon* was better acquainted with history than the ordinary Jewish Haggadist, and he knew accordingly that Cyrus of Persia supplanted Astyages on the throne of Media.

p. 70, l. 5. 'Bel.' 'The lord' was the title usually given by his worshippers to Merodach, the god of Babylon.

p. 70, l. 10. The cuneiform monuments have shown that Cyrus was politic enough to conform to the religion of his Babylonian subjects, and both he and his son Cambyses took part in the religious services of the Babylonian temples.

p. 72, l. 16. Ê-Sagila, the temple of Bel-Merodach at Babylon, though partially injured from time to time, remained standing up to the first century B.C.

p. 72, l. 17. Tiamât, the dragon of the deep, was the Babylonian impersonation of chaos, and her conquest by Bel-Merodach brought about the creation of the present world. There was a representation of her in Ê-Sagila, the temple of Bel-Merodach at Babylon, and as we learn from an inscription of Nebuchadrezzar that huge serpents of bronze were erected at the gates of the city, it is quite possible that the reference to a dragon of 'brass' may be intentional.

p. 73, l. 10. A variant of the account in Dan. vi., with Cyrus substituted for Darius. Cp. the variant accounts of Haman's wickedness in Esther and Tobit xiv. 10.

p. 73, l. 16. The story of Habakkuk is an interpolation, derived from a pseudepigraphic 'Prophecy' of Habakkuk, now lost. In the Septuagint the whole story bears the title: '(Extract) from the Prophecy of Habakkuk, son of Joshua, of the tribe of Levi.'

THE HISTORY OF SUSANNA.

p. 75, l. 1. The insistence on the Law of Moses is characteristic of the Maccabean age. 'Righteous' is a technical term

signifying those who punctiliously performed the requirements of the Mosaic law. 'Chelcias' is the Hebrew Hilkiah.

p. 75, l. 5. According to Josephus (*Ant.* iv. 8), Moses appointed a magistracy of seven elders for each city. The institution was of Babylonian origin. The quotation seems to be an adaptation of Jer. xxiii. 15.

p. 77, l. 21. As prescribed by the Law (Levit. xxiv. 14; Deut. xiii. 9, xvii. 7).

p. 79, l. 17. 'Mastick' is the odoriferous gum of the *Pistacia lentiscus*. In the next verse there is a play on the Greek name of the tree, *skhinos*, and the Greek word, *skhisei*, to 'cut in two.'

p. 79, l. 24. A reminiscence of the contrast between Judah and the northern kingdom of Israel drawn by some of the prophets; e.g., Hosea iv. 15.

p. 79, l. 26. There is again a play upon the similarity of the Greek words, *prinos*, 'holm-oak,' and *prisai*, 'to saw' or 'cut,'

THE PRAYER OF MANASSES.

p. 87, l. 19. 'The Just' became a technical term in the later age of the Jewish community at Jerusalem, and was specially appropriated by the Pharisees. Cp. Luke xv. 7, xviii. 11, 12, xx. 20.

The reference to the 'sealing' of 'the deep' with the 'terrible and glorious name' of the Lord, is an echo of the Babylonian belief that the present creation is the result of subjecting the anarchic 'deep' to law, fixing bounds to it, and sealing or stopping up its waters. Among the Semites 'the Name' was already a synonym of the supreme deity in the age of Abraham. The later Jews ascribed a magical power to the Tetragrammaton or Sacred Name, and numerous stories were told of the irresistible efficacy of Solomon's seal upon which the name was inscribed.